THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. II. No. 10. NEW-YORK, SATURDAY, MAY 26, 1832. WHOLE NUMBER, 62.

SPIRITS IN BLISS.

HIGH in yonder realms of light,
Far above these lower skies,
Fair and exquisitely bright,
Heaven's unfading mansions rise:
Built of pure and massy gold,
Strong and durable are they;
Deck'd with gems of worth untold,
Subjected to no decay!

Glad within these blest abodes,
Dwell the raptured saints above,
Where no anxious care corrodes,
Happy in Emanuel's love!
Once, indeed, like us below,
Pilgrims in this vale of tears,
Torturing pain, and heavy wo,
Gloomy doubts, distressing fears—

These, alas! full well they knew,
Sad companions of their way;
Oft on them the tempest blew,
Through the long and cheerless day!
Oft their vileness they deplored,
Wills perverse and hearts untrue,
Grieved they could not love their LORD,
Love him as they wish'd to do.

Oft the big unbidden tear,
Stealing down the furrow'd cheek,
Told, in eloquence sincere,
Tales of wo they could not speak:
But these days of weeping o'er,
Past this scene of toil and pain,
They shall feel distress no more,
Never, never weep again!

'Mid the chorus of the skies,
'Mid the angelic lyres above,
Hark! their songs melodious rise,
Songs of praise to JESUS' love!
Happy spirits! ye are fled
Where no grief can entrance find:
Lull'd to rest the aching head,
Sooth'd the anguish of the mind!

All is tranquil and serene,
Calm and undisturb'd repose;
There no cloud can intervene,
There no angry tempest blows!
Every tear is wiped away,
Sighs no more shall heave the breast;
Night is lost in endless day—
Sorrow—in eternal rest!

RAFFLES.

DOCTRINAL.

BISHOP HORNE'S PRIMARY CHARGE.—NO. II.

CONCERNING THE NATURE OF MAN.

Corruption of Human Nature.

MISTAKES about *the nature of man* are almost as dangerous as about the nature of GOD; and the nature of man can be known only from the history of man, of which the Heathens preserved a tradition; but the original is in the Bible. There is a species of moral philosophy which pronounces it injurious to the goodness of the Creator, to suppose that man is corrupt: but the present state of man, under sin, is no reflection upon the goodness of GOD. The wisdom of a political constitution is not impeached, because there are capital punishments inflicted under it; for these are not imputable to the laws, but to a freedom of action in those who, not having the fear of GOD before their eyes, yield to the suggestions of the devil, as our first parents did, and transgress them.

Restoration through CHRIST.

Their fall, through the malice of the tempter, gave occasion to the incarnation of JESUS CHRIST, who came to seek and to save that which was lost. Unless we admit the corruption of man's nature, the whole of Christianity, considered as a medicine, is superfluous and impertinent; as offering remedies which are not needful, and applying itself to infirmities which do not exist. We can never introduce the doctrines of redemption and atonement—salvation by JESUS CHRIST can never be understood nor wanted, except it be allowed that man is such as the Saviour found him—lame, and blind, and deaf, and dumb, and even *dead* in sin. When we believe this, then JESUS CHRIST is acceptable to us as the restorer of our nature to light and life, that is, as doing what the Gospel every where describes, and offers to our faith. Many well-meaning Christians of this time thirst after this doctrine, and think they have heard nothing unless they have heard of *salvation by* JESUS CHRIST, which is what we properly call *the Gospel;* and if they do not hear it in the discourses from our pulpits, where they expect to hear it, they are tempted to wander in search of it to other places of worship: at least, they have a plausible excuse for so doing, though in reality there can be none sufficient in the case, because the Church itself, in its liturgy, always preaches the Gospel, and prays according to it. It also furnishes us with a catechism, which teaches the true doctrine of the Scripture concerning GOD and man, the necessity of regeneration, the means of grace, the state of salvation; and therefore the prospect of doing good upon the people is more certain from the use of forms of catechizing, than from the common method of preaching on detached points of doctrine.

Early Instruction.

We have, therefore, abundant reason to bless GOD for the late practice, which hath so universally prevailed throughout the kingdom, of instructing poor children in the doctrines of our Church Catechism. For teaching is beneficial, as well to the teacher himself, as to the learner: he is confined to a form of truth; and by dwelling oft upon it, he sees deeper into it, and becomes daily more attached to it. The fall of man, and the impotence of nature, will never be doubted by those who are properly instructed in their early years. They who are not so instructed, too often wander into wild opinions; and when they are grown high-minded, they delight in such works only as feed their vanity, and multiply their errors; and an ambitious desire of being leaders in a party, inspires them with such a zeal for making proselytes, as is rarely to be found among the children of truth.

CONCERNING THE SAVING POWER OF FAITH.

Styles of Preaching.

But though these evils may in a great measure be prevented by timely catechizing, and there is a provision in the liturgy for keeping up in the people a proper sense of the *saving power of faith* (the subject which comes next under consideration,) yet it must have a bad effect, and afford just cause of complaint, if the same be not also found in our preaching. Of late times,[*] there hath been a prejudice in favor of good moral preaching; as if the people might do very well, or even better, without the knowledge of the Christian mysteries; a good moral life being the end of all teaching. The enemies of Christianity, taking advantage of this prejudice, have made a total separation between the works of religion and its doctrines; pleading the example and authority of some of our divines. And it must not be concealed that, by delivering cold, inanimate lectures on moral virtue, independent of Christianity, many of our clergy of late years have lost themselves very much in the estimation of the religious part of the laity.

Religion and Morality.

I would, therefore, beg your attention, while I remind you of a distinction which a sense of your own duty, without any admonition from me, will lead you frequently to observe and enlarge upon; I mean the great and obvious distinction between religion and morality: and here, by religion, is to be understood, the *Christian* religion; and by morality, such good works as are independent of it. Religion is the rule which teaches us to believe in GOD, and to worship him. Its three great duties are faith, hope, and charity. Morality is the rule which teaches us to live soberly and honestly. It hath four chief virtues, which moral writers have well explained; justice, prudence, temperance, and fortitude. By justice, we give to every man what is due to him. Temperance is the rule whereby we restrain the appetites of the body, which are all naturally given to excess. Prudence is that foresight which distinguishes good from evil, by the consequences of each; and fortitude teaches us to meet danger and bear sufferings. All these virtues are so useful one to another, that they cannot well subsist when they are separated. He who is without temperance will not preserve his justice, because he will waste in self-indulgence what is due to other men; and he who hath no prudence to consider consequences, will not be guarded against intemperance.

Salvation by Faith.

It is evident these virtues are necessary for carrying us through life with honor and safety: therefore, we exhort all Christians to the practice of them. But the difference which we are always to bear in mind is, that the unbeliever, having no Christian principles, practises these virtues as well as he can, on secular and selfish considerations, in conformity to commandments of his own making; while the Christian, animated by hopes and motives peculiar to revelation, acts for the love of GOD, and in obedience to JESUS CHRIST; knowing that we are not to be saved for any thing we do, but for that faith in the promises, and that love to GOD and man, with which it is done. There is a justice and propriety in our being saved by faith rather than by works, because all good works, of every kind, may be practised in hypocrisy; they may proceed from the base motives of ambition, vanity, or self-interest, in which GOD hath no part: but in faith there can be no hypocrisy; because moral virtue is between man and man, but faith is between man and GOD, who seeth the heart, and cannot be imposed upon. Therefore, no virtue can be certain and universal but that of faith; which consideration entitles it to be the saving principle in the Christian, as it was in the patriarchal religion. It is this only which extinguishes the pride of reason, and gives to GOD the glory of our salvation. It is this only which brings all men to a state of equality. It is accommodated to every condition of life, for it costs nothing; and while it reduces the rich, by obliging them to a renunciation of the world, it raises the ability of the poor, by giving as much effect to a cup of cold water, as to the treasures of the wealthy. The same rule obtains remarkably in the powers of the mind; for the wise and prudent of this world, who appear strong in understanding, are sometimes found very weak in faith; and those endowments of learning which should bring them nearer to GOD, often carry them further from him; while the poor and simple have that faculty of the soul, that inestimable talent of a believing heart, which enables man to receive and understand the things of heaven. In every possible sense but the literal, are those words of the prophet fulfilled—"Every valley shall be exalted, and every mountain and hill shall be made low;" for in the kingdom of GOD, as it subsists in the heart of man, none of those inequalities are found which are every where so observable in nature; and faith is the principle which levels them all.

Natural Religion.

Morality without religion is the scheme of the deists; who yet, that they may not seem destitute of a system, affect a religion which they call *natural.* But *their* natural religion hath no affinity to Christianity: it is inconsistent with it, and opposite to it. It hath no saviour, no sanctifier, no fall of man, no atonement, no sacrifice, no sacraments, no sabbath, no tempter, no church, no priesthood, no resurrection, no life everlasting. It hath no creed; for it hath nothing to form a creed upon; and so is a religion without that principle, which alone gives value and signification to every moral action. The Heathens never depended for acceptance on any such plan of religion; they had recourse to rites of worship, sacrifices, supplications, and other acts of what we call *devotion,* for obtaining the pardon of sin, and the averting of divine vengeance. Natural religion, *as a system,* is a phenomenon risen up in these latter times; infidelity seems to have been increasing upon us ever since; and as the unedifying morality of our pulpits is a growth from the same root, we need not wonder at the zeal and earnestness with which it hath very lately been treated, by a learned and able prelate of this Church,[*] whose words are the words of wisdom, and his example worthy of imitation. Natural religion, therefore, from the ill use which hath been made of it, should at least be re-examined, and better defined; that if we have allowed more to it than we ought, and have hurt the cause of Christianity by giving advantage to its adversaries, we may go back again, as wise men have often found occasion to do; and this is one good use they make of their experience. There was an excellent work published many years ago by a learned divine of the Church of Ireland,[†] which opened the eyes of many scholars, showing, by plain argument, and undoubted evidence of facts, whence all our *knowledge of divine things* ever was, and ever must be derived; and it is much to be wished, that some proper hand would reduce the argument of that book to a compendium, for the benefit of the younger students in divinity. I am convinced this would deliver us from much danger, and shorten many of our disputes. Can that system of religion be with propriety styled *natural,* which never yet was discovered by uninstructed, untutored man? or that be deemed a *religion* calculated for man in his present estate, which leaves out of the account the doctrines of his *fall* and his *restoration?*

No serious clergyman needs to be asked, whether he wishes to teach his congregation in such a manner, and with such doctrine, as will promote their eternal salvation. It would be an insult to raise a question in such a case; and, therefore, if any of us, from the prejudice of education, the force of example, or the want of timely attention and inquiry, have ever inclined to a barren form of teaching, let us endeavor, for the time to come, to speak and to labor in our proper character, as ambassadors, who have a message from Heaven, which they are bound to deliver at the peril of their own souls; trusting that the Gospel, where it is genuine, will be followed by that grace and power which never yet failed to attend it. "In the name of JESUS of Nazareth, arise up and walk!" This was the *Gospel,* energetic and effective: it gave the ability with the command; the lame man felt it through all his powers; "he arose, he walked, he leaped, he praised GOD." So will the people be edified, and we shall be able to give a good account of our charge, at that time, when the fashion of this world, and, with it, all that is human in religion and learning, shall vanish away.

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[*] 1790.

[*] See the Bishop of St. David's Charge.

[†] Ellis' *Knowledge of Divine Things from Revelation;* not *from Reason, or Nature.*

MISCELLANY.

LETTERS ON INFIDELITY.

THE author[*] of the 'Life of Bishop Horne,' thus speaks of several of that useful writer's works.—

His

COMMENTARY ON THE PSALMS,

was under his hand about twenty years. The labor to which he submitted in the course of the work, was prodigious: his reading for many years was allotted chiefly to this subject; and his study and meditation together produced as fine a work, and as finely written, as most in the English language. There are good and learned men, who cannot but speak well of the work, and yet are forward to let us know, that they do not follow Dr. Horne as an interpreter. I believe them: but this is one of the things we have to lament: and, while they may think this an honor to their judgment, I am afraid it is a symptom that we are retrograde in theological learning. The author was sensible, that, after the pleasure he had received in studying for the work, and the labor of composing and correcting, he was to offer what the age was ill prepared to receive. This put him upon his guard; and the work is in some respects the better for it, in others not so good; it is more cautiously and correctly written, but perhaps not so richly furnished with matter as it might have been. Had he been composing a novel, he would have been under none of these fears: his imagination might then have taken its course, without a bridle, and the world would have followed as fast as he could wish.

Every intelligent Christian, who once knows the value of it, will keep it to the end of his life, as the companion of his retirement: and I can scarcely wish a greater blessing to the age, than that it may daily be better known and more approved.

About the time when it (the Commentary on the Psalms) was published, that systematical infidel, David Hume, died. It had been the aim of his life, to invent a sort of philosophy, that should effect the overthrow of Christianity. For this he lived; and his ambition was to die, or be thought to die, hard and impenitent, yea, and even cheerful and happy; to show the world the power of his own principles: which, however, were weakly founded, and so inconsistent with common sense, that Dr. Beattie attacked and demolished them in the lifetime of the author.—Special pains were taken by Hume himself, and by his friends after him, to persuade the world, that his life, at the last stage of it, was perfectly tranquil and composed: and the part is so labored and over-acted, that there is just cause of suspicion, even before the detection appears. Dr. Horne, whose mind was ever in action for some good end, could not sit still, and see the public so imposed upon. He addressed an anonymous

LETTER TO DR. ADAM SMITH[†]

from the Clarendon Press; of which the argument is so clear, and the humor so easy and natural, that no honest man can keep his countenance while he reads it, and none but an infidel can be angry. While Dr. Adam Smith affects to be very serious and solemn in the cause of his friend Hume, the author of the Letter plays them both off with wonderful effect. He alludes to certain anecdotes concerning Mr. Hume, which are very inconsistent with the account given in his Life: for at the very period when he is reported not to have *suffered a moment's abatement of his spirits,* none of his friends dared to mention the name of a certain *author* in his presence, lest it should *throw him into a transport of passion and swearing:* a certain indication that his mind had been greatly hurt; and nobody will think it was without reason, if he will read the Essay on Truth, by Dr. Beattie; which is not only a confutation of Hume's philosophy, it is much more; it is an extirpation of his principles, and delivers them to be scattered like stubble by the winds.

The letter to Dr. Adam Smith, like the Essay of Dr. Beattie, has a great deal of truth, recommended by a great deal of wit: and if the reader has not seen it, he has some pleasure in store. We allow to the memory of Dr. Adam Smith, that he was a person of quick understanding and diligent research, in things relating merely to this world; of which, his Inquiry into the Causes of the Wealth of Nations will be a lasting monument; and it is a work of great use to those who would obtain a comprehensive view of business and commerce: but when he set up Mr. Hume as a pattern of perfection, and judged of all religion by the principles of that philosopher, he was very much out of his line.

The Letter was followed in course of time by

LETTERS ON INFIDELITY:[†]

which are very instructive and entertaining, and highly proper for the preventing or lessening that respect which young people may conceive unawares for unbelieving philosophers. It has been objected by some readers of a more severe temper, that these letters are occasionally too light:[‡] and I must confess, I should have been as well pleased, if the story of Dr. Radcliffe and his man had been omitted: but there is this to be said, that these are not sermons, but familiar letters; that Dr. Horne considered the profession of infidelity, as a thing more ridiculous and insignificant in itself, than some of his learned readers might do; that, as it appeared in some persons, it was really too absurd to be treated with seriousness; and, as Voltaire had treated religion with ridicule instead of argument, and had done infinite mischief by it, justice required that he and his friends should be treated a little in their own way.[*] Besides, as infidels have nothing to support them but their vanity, let them once appear as ridiculous as they are impious, and they cannot live. They can never approve themselves, but so far only as they are upheld and approved by other people. To treat them with seriousness (as W—— has treated G——) is to make them important; which is all they want.

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[*] Jones of Nayland.

[†] Published in the PARISH LIBRARY, Vol. V.

[‡] In his preface to these Letters, the author has endeavored to obviate this objection; and we think he has done it very sufficiently.

[*] One of the severest reflections that ever came from the pen of Dr. Horne, was aimed, as I suppose, at this Mr. David Hume, yet it is all very fair. This philosopher had observed, that all the *devout* persons he had ever met with were *melancholy:* which is thus answered. "This might very probably be; for, in the first place, it is most likely that he saw very few, his friends and acquaintance being of another sort; and, secondly, the sight of *him* would make a devout person melancholy at any time." Serm. vol. iii. p. 96. These Letters are a demonstration that all devout persons are not melancholy.

Selected for the Churchman.

IMMEDIATE REVELATION.

A FEW words to the amiable, candid, and liberal enthusiast; for there are many such.

Since I have entered on these serious inquiries, I have not only been able to allow for the mistaken enthusiasm of others, but from my own feelings and experience, have ascertained, that it requires a considerable degree of self-restraint, in order to resist some species of delusion. I have reason to believe that he who, under a well regulated sentiment and understanding, applies himself to the earnest investigation of Scriptural truth, will find himself more interested and absorbed by this study than by the opening visions of science, the pursuits of the imagination, or even the dreams of youthful fancy. It will follow him in all his occupations, and mix with his amusements; it will form his midnight lucubrations; occupy the first dissipation of his slumbers, and the last thoughts of the day will mete out the task of the morrow: and, if in the silence and stillness of night, some divine truth seems to descend upon him,—if, with the first dawn of the morning, some new light seems to elucidate to him an intricate passage of the holy word,—if unconsciously he has sometimes adopted the sentiments and diction of the inspired writers, it will require a self-denial, or exercise of that humility enjoined to us by our religion, to resist the pleasing conceit of an immediate visitation. But a little use of his reasoning faculties, and a communion with his own heart, will show him, that it would be presumptuous in him to suppose, that, for his humble merits, if he have any, the order of nature should be changed; that he is only a common instrument in the hands of an all-wise Providence; that the results of his investigations are according to the general dispensations of that Providence. He will thus discard all feelings of vanity and self-conceit; and, instead of arrogating to himself the revelations of a chosen of the Almighty, he will give sincere thanks to that power, who has made these thoughts subservient to his own comfort and happiness, and possibly to the instruction of others; that they are not only likely to contribute to his future, but to his present welfare, by soothing the hours of sickness and solicitude; by calming the tumults of the breast; by weaning his mind from mere groveling imaginations; by giving him a better feeling toward his fellow-creatures; by arraying every thing around him in holiness and heavenly love; by rendering the face of creation more beautiful to him, adding new smiles to the morning, and new glories to the day-star; in short, by making him more spiritual, and more truly evangelical.—*Preliminary Essay to "Modern Methodism Unmasked, in a letter to the Rev. R. Warner, by a Layman."*

SCIENCE AND RELIGION.

WITH minds of the *very* highest order, science is the dignified and graceful handmaid of religion. With others of a less exalted stamp, the handmaid will often triumph over the lawful bride, and peradventure, may succeed in altogether ejecting her from her rightful home. The genius of Bacon and of Newton was consecrated by piety. The genius of D'Alembert, and of La Place, admitted no supremacy but that of knowledge; and with mighty investigators, like these, this disloyalty of the heart—this coldness of the moral affections—is sometimes pitiable in the extreme. It causes them to lean on that dreariest of all abstractions, the power of necessity. It makes them content to dwell in the midst of "an abandoned and fatherless world." It reconciles them to the thought, which reduces the whole sentient creation to the condition of orphans—or rather, to the condition of wretched outcasts and foundlings, *without parent, and without descent.* In the judgment of men like these, the laws and operations of nature, are what we find them to be—not because they were so ordained by an over-ruling and supreme Intelligence—but because they could be no other than they are. *It is so, because it must be so*—is the sum and the substance of their logic, and their metaphysics—and the *end thereof* may probably be, that the sum and the substance of their ethics will be about equally rich in comfort and instruction! Surely it is not easy to imagine a state of the mental powers much more humiliating, than that which condemns their possessor to starve upon such cold and meagre wisdom.

British Critic.

For the Churchman.

PREPARATION FOR DEATH.

CHRIST and his religion were not designed merely as an apparatus to save drowning persons,—merely to be resorted to when no other mean of escape is accessible.—No! He must be accepted as our all—we must live in him and walk in him,—love him above all things. The yoke of CHRIST is not to be worn merely as a pretty badge, to gain us admission into the paradise of GOD,—it must be worn to subdue pride and selfishness;—to labor in the work of GOD.

I have heard men talk of preparation for death,—of their being able to *lean upon* their *Saviour*—their willingness to accept of him as their guide! but what drowning man ever refused to seize *any* mean of support in the deep waters? And would his grasping at the hand held out to save him, or fancied to be so held out—would this be evidence that he would surely love and implicitly follow its direction through the remainder of his days?

Fashionable Parties.—Christians often perplex themselves about questions of propriety in reference to their intercourse with the world.—Ought I to go to such a place to see my fashionable acquaintances; or to participate in such an amusement, called innocent? Or, as a Christian professor, ought I to forbear, at the hazard of seeming austere, gloomy, or superstitious? The excellent Cecil says on this subject, If a sensible man, who should meet him at any such place, would be inclined to say—"Sir, I did not *expect* to see *you* here;" that settles the question. I ought by no means to be there. He *ought not* to see me there.—*New-York Observer.*

CHURCH DOCUMENTS.

ANNUAL MEETING

Of the Board of Managers of the General Protestant Episcopal Sunday School Union.

THE annual meeting of this Board will be held in this city, at the Press Buildings, on the evening of Thursday, the 28th June next; to receive the annual report of the Executive Committee; and adopt the necessary measures preparatory to the second Triennial Meeting of the SOCIETY in October next.

By order. JOHN V. VAN INGEN.
New-York, May 9, 1832. *Secretary.*

ANNUAL REPORTS.

NOTICE TO SUPERINTENDENTS.

THE SECOND TRIENNIAL MEETING of the General Protestant Episcopal Sunday School Union, will be held in this city during the sitting of the General Convention in October next.

The Board of Managers meet at the end of the next month (June) as noticed above.

It is very desirable that the Executive Committee should have it in their power to submit at each of these meetings the *most full and accurate information as to the condition of Sunday School instruction within our Church.*

Superintendents and Secretaries of Sunday Schools connected with this Society are therefore earnestly solicited to furnish, before the 15th of June next, to the Secretary, at New-York,[*] answers to the following leading questions—such other information being in each case added as may seem interesting or important.

By order. J. V. VAN INGEN,
Sec. Gen. Prot. Epis. S. S. Union.
45 Lumber-st., New-York.

Questions to be answered in Reports.[†]

1. What is the name of your Society or School—and of the Parish or Church with which it is connected?
2. What is the name of the State, County, and Township in which it is situated?
3. In what place is your School taught?
4. What is the number of scholars now on your roll? BOYS. GIRLS. TOTAL.
5. What has been the average attendance?
6. How many teachers are now connected with the school? MALE. FEMALE. TOTAL.
7. How many of your present teachers have been scholars in the school? MALE. FEMALE. TOTAL.
8. How often do you hold teachers' meetings, and how are they conducted?
9. How are your scholars engaged during church hours?
10. By whom are they attended in church? under what regulations?
11. Is the system adopted strictly adhered to by yourself and the Teachers? If not, what deviations have been made? and why?
12. How many baptisms or confirmations of persons connected with the school have taken place since your last report?
13. Are there any special causes which impede the progress of your school? What are they? How may they be removed?
14. In what respects does your system of instruction differ from that recommended by the General Sunday School Union? Why?
15. What is the state of the Library? Is it used as a reward? With what effect?
16. What is the number of volumes?
17. By whom is it used?
18. Are any other rewards given in your school, and what? and why?
19. What is the direction of the Secretary of your school or society?
20. What is the nearest depository of this society?
21. How many copies of the Family Visiter, and of the Children's Magazine, are taken in your school?
22. Describe at the close, the state of your neighborhood with respect to education and Sunday Schools; and the plan of the building, if you have one.

The peculiar circumstances of almost every school may afford occasions for additional remarks, and possibly for suggestions to the Executive Committee of the Union.

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[*] All reports from *Schools connected with* DIOCESAN AUXILIARIES to this Union must be sent directly to the Secretaries of such auxiliaries; who will make from them AN ABSTRACT to be forwarded *without delay* to the Secretary of the General Society—all reports from *Schools not connected* with Diocesan Auxiliaries are to be forwarded—direct to the Secretary of the General Society.
The following are the Diocesan Auxiliaries at present existing:—PENNSYLVANIA—Rev. W. H. De Lancey, D. D., Philadelphia, Secretary: RHODE ISLAND—T. B. Lippit, Providence, Secretary: NEW-JERSEY—Rev. B. Holmes, Orange, Essex county, Secretary: MAINE—P. H. Greenleaf, Portland, Secretary: MASSACHUSETTS—J. W. Ingraham, Boston, Secretary: SOUTH-CAROLINA—Rev. Allston Gibbes, Charleston, Secretary: OHIO—Rev. William Sparrow, Gambier, Secretary: NEW-YORK—*For County of New-York only,* T. N. Stanford, Secretary: CONNECTICUT —— —— Secretary.

[†] The answers to these queries may be set opposite to the *number* of each, in the reports,—thus—
"No. 4—Boys—50—Girls—65"

CORRESPONDENCE.

Albany, 1st May, 1832.

To the Wardens and Vestrymen
of St. Peter's Church, Albany.

GENTLEMEN,—Circumstances, now unnecessary to enumerate, some time since induced in me the determination to resign the Rectorship of "St. Peter's Church," when a suitable opportunity should occur; that opportunity, I think, has now arrived, and I accordingly tender you my resignation.

In the adoption of this measure, I am sensible of the great magnitude of my loss:—I lose the society of a large circle of amiable, liberal, and pious friends—I lose a parish, which, in many respects, ranks with the first in this or any other country—and I lose the privilege of officiating in a temple consecrated by many tender associations in the warmest feelings of my heart. But all this, and every other sacrifice necessary for the prosperity of St. Peter's Church, I make cheerfully. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth," is, I trust, the prevailing sentiment of my heart.

In separating from St. Peter's Church, painful as the measure is, I have some consolation in reviewing the past. Fourteen years since, I entered upon the duties of my present station, under circumstances peculiarly discouraging;—the congregation had long been disunited;—the church edifice was unfinished;—the rectory house and buildings belonging to the parish, were in a state of dilapidation;—and the income of the church was insufficient to meet her ordinary expenses. But under the blessing of our heavenly Father, since that period she has assumed a different aspect. The church edifice is finished, beautiful, and in perfect order;—a substantial and commodious rectory house, delightful in its location, has been erected;—a lecture room, rooms for Sunday and parochial schools, and accommodations for the sexton's family, are also provided;—the income of the Church is nearly, if not quite equal to her current expenses;—and there have been added more than 250 individuals to the Communion.

Beseeching the great Head of the Church to provide you a pastor of sound doctrine, pure example, and efficient zeal; and praying that his ministrations may be sanctified by the HOLY SPIRIT to the edification of his people, I bid you an affectionate farewell; and to you, Gentlemen, the Wardens and Vestrymen of "St. Peter's Church," for your great personal worth, your distinguished urbanity and your Christian kindness, I tender my warm affection and ardent gratitude. GOD bless you.—Adieu.

(Signed) WM. B. LACEY.

Hon. James Stevenson, } *Wardens.*
Edwin Croswell, Esq.
James Porter, Esq.,
Henry Bartow, Esq.,
Sanford Cobb, Esq.,
John S. Walsh, Esq., } *Vestrymen.*
Gen. J. N. M. Hurd,
Major Charles Dillon,
P. S. Van Rensselaer, Esq.

Albany, May 4th, 1832.

To the Rev. Wm. B. Lacey, D. D.

REV. AND DEAR SIR,—The undersigned, the Wardens and Vestry of St. Peter's Church, will not disguise the sensations of regret with which they received your communication, signifying your desire to withdraw from the pastoral charge of this congregation. Fourteen years of church-fellowship, under these intimate and endearing relations, with all the associations of friendship, of confidence, and of personal and religious attachment, create ties, which can be severed only with pain and sorrow.

It is in no spirit of eulogy, that we point to the results of your ministrations in this parish during this long period,—to the state of the Church, at the commencement of your duties as its Rector, depressed as it then was under divided councils and internal contentions, and to its present favored condition,—to the zeal and diligence with which you have labored for its advancement,—to the talent and learning which you have brought to a charge so responsible, and as events have shown, so arduous,—to the able and orthodox inculcation of the sound doctrines and faith of the Protestant Episcopal Church,—and to the virtues and exemplary piety with which you have adorned that sacred office, the functions of which you have discharged with Christian devotion and fidelity.

We forbear to allude to the causes which have led to a separation under such circumstances: but we owe it to you and to ourselves to say, that if you have yielded to considerations connected, in your view, with the welfare and harmony of the congregation, you have done so under the consciousness that a large majority of that congregation regret such an issue of any supposed differences of opinion. Be assured, dear Sir, that we appreciate the high devotion to the interests of the Church, which, regardless of personal considerations and personal sacrifices, induced the proffer of this act of conciliation on your part: and the manner in which it has been communicated to the past and the present Vestry, endear you the more to those who, in this instance, as they trust in all instances, are guided solely by a desire to promote the welfare and interests of the parish.

Deeply sensible of the responsibility of this step, and of the consequences, for good or for evil, which will follow it, we desire your prayers and your assistance in the adoption of such measures as the exigency shall require of us and of all the sincere friends of the Church.

Commending you to the protection and guidance of the great Head of the Church, we beg you to accept the assurances of our unalterable respect and esteem, and our prayers, as individuals and as the representatives of the Church and congregation of St. Peter's, for the temporal and spiritual welfare of yourself and your family.

We bid you an affectionate farewell.

James Stevenson, } *Wardens.*
E. Croswell.
James Porter,
Henry Bartow,
Sanford Cobb,
Jno. S. Walsh, } *Vestrymen.*
J. N. M. Hurd,
P. S. Van Rensselaer,
Herman Leonard,
Charles Dillon.

EDUCATION AND MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW-YORK.

THE Board of Managers of this important society, at a late meeting adopted the following resolutions:—

Resolved, That the Corresponding Secretary be and is hereby requested to forward to the present auxiliaries of the "New-York Protestant Episcopal Missionary Society," a copy of the Constitution of this Society, requesting their attention particularly to the provisions of its *fourteenth article*, in reference to the future appropriations of their contributions.

Resolved, That the Corresponding Secretary be requested to prepare a *circular*, to be addressed to the several ministers of Churches, to such lay gentlemen in this diocese as may be likely to take an interest in the affairs of this institution, and to the gentlemen residing in the country, who have been elected officers and managers thereof, requesting their active and efficient co-operation in furthering the great objects of this institution, by procuring where they do not now exist, auxiliaries to the Society, or to either the *Education* or *Missionary Branch* thereof.

The circular which follows has been issued by the Reverend Secretary, in compliance with this direction. The constitution and list of officers by which it is accompanied, have already appeared in our paper.

CIRCULAR.

New-York, May 14th, 1832.

SIR,—In compliance with the directions of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, I have the honor to forward to you the annexed Constitution and Resolutions, and respectfully to solicit, in behalf of this important object, your patronage and influence.

The exigencies of the Church furnish a stronger argument than words, for this appeal. The present is to her a most critical season. Calls for our Ministry and Worship, which cannot be gratified, come with increasing importunity from every quarter of this State. Field after field ripens for the harvest, only to be reaped by others, from the want of our own laborers to put in the sickle. With a system of Christian Truth and Order, which we believe to be the best adapted to advance and perpetuate the interests of pure religion, and (in many instances which might be cited) with the prepossessions of the community manifestly in favor of our doctrines and institutions, the energies of the Church are paralyzed, and golden opportunities for ever lost, through the inadequacy of our means for Theological Education and Missionary support.

The annual accession to the ranks of our Ministry in the United States, does not exceed, it is estimated, TWENTY-FIVE, *while we lose, on an average,* FIFTEEN *by death. In this diocese,* TEN COUNTIES *are unprovided with even a single Episcopal clergyman, and there is but* ONE *in each of* TWENTY-THREE *others, comprising a population of nearly a million of souls. Had we at this time* THIRTY *additional ministers, our Bishop is firmly persuaded that they could be placed in stations which would offer the fairest prospects of usefulness.*

These facts are painful and humiliating. Ought they not to come home with peculiar force to the views and affections of Episcopalians? As the members of a Church, venerable for its antiquity, apostolical in its character, and affording the surest safeguards for the maintenance of primitive truth and piety;—as friends, in this age of unexampled effort, to the blessed work of religious improvement, to the great principles of civil and Christian freedom, and to the best interests of mankind, are we not summoned to engage "with one heart and with one soul" in the high and holy objects for which this Society has been formed?

It is made my duty to call your attention, in particular, to the provisions of the 14th Article of our Constitution;* and also to request you to direct your zealous efforts, and the efforts of all over whom you may have any influence, to the *formation and increase of Auxiliaries*, either to the Education or Missionary Branches, or to both objects. The plan which is here recommended, it is obvious, must be adopted in *every Parish*, if we would draw out our resources, and give energy and efficiency to the Society. However feeble the first efforts of such auxiliaries, without those efforts no general effects can ever be expected. However small the beginnings, without those beginnings no grand end can ever be produced. We ask therefore, with confidence, of the partakers of the same precious faith and privileges, a cordial union in a common cause. IT IS THE CAUSE OF CHRIST AND HIS CHURCH. Let us be united by the bonds of this heavenly charity, as well as by the ties of external fellowship. Let our prayers ascend for the continual dew of GOD'S blessing upon it, and our exertions be made with a perseverance and liberality proportioned to its importance. Our labor cannot be in vain in the LORD.

By order of the Board,
H. ANTHON, *Corresponding Sec'y.*

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* ART. XIV. Contributors, whether individuals, associations, or vestries, may designate to which of the funds, Education or Missionary, they desire their contributions to be appropriated; and such designation shall, in all cases, be strictly complied with. Where no special designation is expressed, the contributions shall go into the General Funds. Provided that the contributions of the auxiliaries to this Society, which were established prior to the adoption of this Constitution, shall be appropriated as heretofore, unless it be otherwise directed by the said auxiliaries.

CHURCH DU ST. ESPRIT.—The corner stone of a new edifice for the use of the congregation of St. Esprit, was laid on the 15th instant, in Franklin, corner of Church street, by the Right Rev. Dr. Onderdonk. We are happy in having it in our power to insert to-day the address delivered by its Rector, the Rev. Antoine Verren, on the occasion, with the sketch of the history of the congregation, which follow. After so long an interruption of the assembling of the Church Du St. Esprit in a permanent place of worship, it is gratifying that a location for the new building, so central and convenient, has been secured. The larger number of those who should avail themselves of the privileges of its worship and instruction, will by this circumstance be enabled to become regular attendants within its courts, and afford to its respected pastor corresponding encouragement, and opportunity of usefulness.

MEMOIR.

IN the year 1688, about three years after the revocation of the Edict of Nantz, the Protestant French refugees erected their first church in this city in an obscure alley called *Petticoat-lane*, now *Marketfield-street*, a small avenue leading from Broad-street to that part of Broadway or Whitehall-street, opening upon the most southerly part of the Bowling Green from the east, and facing the Hudson river.

The number of refugees increasing with the congregation, it was deemed expedient to erect a larger and more convenient building. Accordingly, upon an application to the General Assembly of the Province of New-York, (then under the British government,) permission was granted to those favored exiles to build a larger place for their public worship, and upon the 8th July, 1704, the corner-stone of that building was laid in King, *now Pine-street*, by Lord Viscount Cornbury, then governor of the province, accompanied by many persons of distinction; and the imposing name of the Temple du St. Esprit was bestowed upon that edifice by the governor:—a name by which our Church is known at the present day. This sacred edifice continued to be the sole place of worship of the French Protestants in this city until the present time.

The improvements of the present age, particularly in the vicinity of the church, having forced the great mass of population to seek dwellings in the upper parts of the city, this location became in a manner abandoned, and the trustees of the Church have been compelled to seek a new establishment. Accordingly, the present site has been chosen, where it is hoped, and confidently believed, the new church du St. Esprit will revive the zeal of the faithful, and prove a lasting monument of the perseverance of persecuted faith, and the rallying point of the Protestant French and their descendants.

New-York, May 15th, 1832.

ADDRESS.

Chrétiens, mes bien aimés frères en I. C. notre Seigneur.

Poursuivis de ville en ville, de hameaux en hameaux, de montagne en montagne, de vallée en vallée, après avoir vu leurs habitations incendiées, leurs temples démolis, leurs enfans arrachés de leurs bras, nos ayeux trouvèrent le beau ciel de la France insupportable. On les vit se rassembler en foule sur différens points des frontières de leur pays natal, les forcer ces frontières, au travers de mille périls; et aller, pauvres et dénués de tout, chercher sur la terre étrangère le repos et la liberté.

Le plus grand nombre sous les murs de la Rochelle trouvèrent des vaisseaux amis pour les amener sur ces bords, que disputaient à cette époque, quelques intrépides colons à l'Indien sauvage, et aux bêtes féroces. A peine descendus sur ce lointain rivage, vous le savez, ils jetèrent les fondemens d'un tabernacle au Dieu puissant des armées. Qu'elle dût être touchante la scène qui se passa là où naguère, nous adorions encore. Il me semble contempler ces tisons retirés du feu, ces rachetés de la grande tribulation, ces échappés aux prisons, aux galères, aux gibets, à la roue se regarder les uns les autres—et regarder la pierre, ici présente encore, sur la quelle allait s'élever l'édifice sacré. Que d'infortunes pour eux dans le passé!—Le frère a vu son frère massacré sous ses yeux; la mère a vu périr à ses côtés son enfant, sa fille unique et chérie, tous ont vu leurs villages en flammes, tous ont laissé leurs Pasteurs dans les chaînes, tous portent les cicatrices de la persécution: on les reconnait dans la ville à leurs blessures. Mais c'était pour Dieu, pour sa parole qu'ils avaient souffert tant de misères; c'était pour sa Religion pure et sans tache qu'ils avaient combattu—ils oublient leurs peines et leurs maux; et les voici, le marteau, la pelle et la pioche à la main, construisant des offrandes du riche, de l'obole du pauvre, de la pite de la veuve et de l'orphelin, la maison du refuge. Ils arrachent de leur souvenir les sîtes enchanteurs que contemplèrent leurs jeunes années; ils plantent leurs tentes sur ce sol hospitalier—ici ést leur véritable patrie, puisque l'éternel est avec eux et l'arche sainte sauvée.

Après cent trente années environ, ils sont tombés ces murs qu'avaient cimentés nos pères; et nous venons, chargés de leurs dépouilles mortelles retirées des décombres, chercher ici pour elles un asile paisible, et bâtir pour leurs derniers neveux un nouveau temple. L'évêque de notre Eglise vient d'en poser la pierre angulaire. Il a prié pour Sion, il veut prier encore; il va demander au Seigneur qui a promis d'être avec nous jusqu à la fin des siècles, de protéger notre œuvre, de la couronner, par sa grâce, d'un fortuné succès.

Mais, mes frères, pour que celui-ci ne chancelle point, il est un temple dont nous devons, à cette heure, poser la pierre fondamentale. C'est le temple du Dieu vivant qui doit être notre cœur, cet édifice spirituel qui, en vérité, nous ouvrira, à la fin, la porte des Cieux. Il peut être achevé sans ce bois, sans ces cailloux, sans ces blocs de marbre, sans ce mortier qui se prépare. Dans la retraite, au fond de nos âmes, Chrétiens, et vers Jésus qui se trouve partout, bâtissons-le ce Saint temple du Seigneur. Imitons nos ayeux dans le bon combat qu'ils combattirent. Efforcons-nous, à leur exemple, d'apporter à cette sainte entreprise des vertus en grand nombre. Ce ne fut point, vous le savez, par amour de quelques préjugés, pour des différences de formes qu'ils quittèrent tout ce qu'ils avaient de plus cher dans la patrie, et vinrent, selon leur expression, se retirer dans ces déserts. Leur Christianisme n'était point si borné!! Pour les grands principes établis par notre maître; pour les dogmes fondamentaux de sa divine religion, pour la morale excellente et parfaite de la Montagne, fuyez aussi, comme eux, quand il devrait vous en coûter ce que vous avez de plus précieux ici bas, fuyez, mes bien aimés frères, ah! fuyez cette patrie qui vous vit naître, si jamais la vertu, la piété, Jésus et ses leçons devenaient un ridicule, un motif de haine et de persécution.

Ainsi vos travaux plairont à votre Dieu—ainsi vous bâtirez vraiment le temple du St. Esprit—le temple du St. Esprit, mes frères!—et vous laisserez à vos enfans un édifice contre lequel le tems et la hache, et le fer et le feu ne pourront jamais rien. Les nations passeront; les empires seront détruits, vos noms effacés sans doute, du marbre où les aura gravés l'amour de vos parens, de vos amis, de vos proches—mais au Ciel ils seront inscrits, inscrits au grand livre, et désignés comme héritiers de la couronne immortelle des Martyrs et des Saints. Dieu nous fasse à tous cette grâce, Chrétiens, mes bien aimés frères.

A lui Père, Fils et St. Esprit soient honneur, louange et gloire, comme au commencement, maintenant et aux siècles des siècles! Amen.

Christian Brethren,
well-beloved in our Lord JESUS CHRIST:—

PURSUED from city to city, from hamlet to hamlet, from mountain to mountain, from valley to valley,—after having seen their dwellings in flames, their temples destroyed, their children torn from their arms, our ancestors found the fair region of France intolerable. They were seen at different points collecting in crowds on the borders of their native country, forcing through these frontiers, amidst a thousand perils, and in poverty and destitution seeking freedom and repose in a foreign land.

The greater part met with friendly vessels under the walls of Rochelle, to transport them to those coasts, for which at that period some intrepid colonists contended with the savage and the beasts of the forest. No sooner had they landed on this distant shore, than they laid the foundation of a temple to the LORD of hosts.—How touching must have been the scene which passed at that place where we lately worshipped. It seems to me that I behold those ransomed of the LORD snatched from great tribulation, those fugitives rescued from the prisons, the galleys, the gibbet, and the rack, those brands plucked from the burning, looking at each other and then at the stone still present before us, on which this sacred edifice is now to be raised. What misfortunes break in upon them in the recollection of the past. The brother has seen his brother massacred under his eyes, the mother her favorite son, her only and beloved daughter—all have seen their villages in flames—all have left their pastors in chains—all have borne the marks of persecution. They were recognized by their wounds. But it was for GOD and his word that they endured so many sufferings—it was for His pure and spotless religion that they fought. They forgot their labors and sorrows, and now behold them with the hammer, the pick-axe, and shovel, building with the wealth of the rich, the humble offering of the poor, the mite of the widow and orphan, a house of refuge in which they might worship with safety and peace. They blot from their remembrance the enchanting visions of former years. They fix their tents in this hospitable land. This is their true country, since the LORD is with them, and the ark is safe.

A hundred and thirty years have elapsed, and those walls which our fathers cemented, have fallen, and we, laden with their mortal spoils collected from the ruins, come here to seek for them a peaceful asylum, and to build a new temple for their latest descendants. The Bishop of our Church has just laid the corner stone. He has prayed for Sion, and he will continue to pray unto the LORD, who has promised to be with us unto the end of the world, to protect and crown our work with complete success.

But, my brethren, in order that this work may not totter, the corner-stone of this temple should be laid in our hearts—it should be the temple of the living GOD—that spiritual edifice, which will finally open unto us the gate of heaven. It may be completed without this wood, this stone, this marble, this mortar, which is now prepared. In the secrecy and retirement of our hearts, Christians, with a view to our Saviour, who is every where present, let us build this holy temple of the LORD. Let us imitate our forefathers in the battle which they fought. Let us endeavor, after their example, to bring to this holy undertaking the same virtues and graces. It was not on account of vulgar prejudices, nor trifling differences of forms, that they forsook all that was most dear to them in their own land, and according to their own expression, buried themselves in a wilderness. Their religion was not confined within such narrow bounds. For the great principles laid down by our divine Master, for the fundamental doctrines of the Gospel, for the excellent and perfect morality of his sermon on the mount, fly also, like them, whenever it should be necessary, though it should be at the expense of whatever you most value here below, fly, my beloved brethren, O fly, fly from that country which has given you birth, if ever virtue, piety, and the lessons of our Lord should become a subject of ridicule, and an occasion of persecution and reproach.

Thus your labors will be well-pleasing unto GOD. Thus you will indeed erect the temple of the HOLY GHOST;—yes, my brethren, the temple of the HOLY GHOST. And you will leave an edifice unto your children, upon which the decay of time and the violence of men can have no effect. Nations will pass away, empires be destroyed, your names effaced from the marble on which they may be engraved, but they will be inscribed in heaven, written in the book of remembrance, and designate you as heirs of the immortal crown of martyrs and saints.

The following is the INSCRIPTION upon the new corner stone.

Spiritus Sancti Templum
A. D. MDCCIV aere Francogallorum
Fidei causa expulsorum pātria
in rico pinorum erectum
A. D. MDCCCXXXII auspiciis vere reverendi
Benjamin T. Onderdonk, D. D.
Novi-Eboraci Diocesews Episcopi
Reverendi Antoine Verren A M
Ecclesiæ Rectoris.
John Pintard et Thomas Hamersley
Tutorum
Felix Pascalis, M. D., Gulian C. Verplanck,
Thomas R. Smith, John Leonard,
John Fleming, John C. Zimmerman,
John Ferguson, Robert S. Chesbrough.
Curatorum
Hoc loco reaedificatum.

Under the corner-stone which bears this inscription, is placed the ancient corner-stone of the church, formerly situated in Pine-st., and also a pewter box, containing a copy of the Book of Common Prayer, a new edition of the present year; an Episcopal Almanac; some pieces of silver coin; and a memoir of the Church of St. Esprit, by Mr. John Fleming.

COMMUNICATIONS.

For the Churchman.

Extracts from the Report of the (English) Society for Propagating the Gospel in Foreign Parts.

Continued from page 242.

THE following extract from a letter of Archdeacon Wix, of Newfoundland, is, also, transcribed from the appendix of the same Report. It shows the pleasure which he, also, takes in the introduction of sacred singing wherever practicable; and it gives evidence, too, of the universal regret with which the loss of the late lamented Hobart is viewed beyond the limits of the territory which was so long blessed by that prelate's personal labors.

Jan. 1, 1831, St. George's Bay.

"I held another service on board, (Sept. 26, 1830,) for the crews of the Forte, and of H. M. Brig Manly, (Commander Bishop, to whom Rev. Mr. Robertson is so much indebted for the facilities which he so kindly afforded him in his tour.) The vessel had accidentally come into this harbor on the same night with ourselves, to anchor. At this service, also, many from on shore attended, who afforded the sailors the privilege, so seldom enjoyed on shipboard, of uniting psalmody with the other portions of divine service * *. With Mrs. Forest, who was an American Episcopalian, a former parishioner of Bishop Hobart, of New-York, I talked of her former pastor, as of one living, and likely to benefit the Church, of which he was so long a distinguished ornament, for many years. She would, I have no doubt, have been as much affected in receiving, as I was in communicating to her, with the books which I sent on my return, the sad intelligence which reached me on my arrival at St. John's, that this eminent prelate, who has, for so many years, withstood so ably and successfully the attempts at dangerous innovation in the Church, had, at the time we were talking of him, breathed his last. The diocese of Nova Scotia has since had a similar loss to deplore, in the removal of that zealous and exemplary Churchman, the late Dr. John Millidge, Society's Missionary at Annapolis."

SITE OF THE NEW CHURCH.

The compiler of these extracts dares to say, that what Archdeacon Mountain regrets, in the following passage, has also been the subject of regret in the mind of the American Churchman. He has often suggested that it should be arranged in the preliminary regulations, that the site of the proposed church be left to be decided by the Bishop.

"There is a sad division among the inhabitants of these two townships, (Melbourne,) which I used my best endeavors to heal, or at least to alleviate, respecting the site for the erection of the Church; one party being strongly opposed to the choice of that upon which the undertaking has actually been commenced. It is melancholy to observe how often the parties engaging in a work, which has for its object the glory of GOD, and the promotion of Christian sentiments and practice, are swayed by motives of private interest or personal accommodation, and led to violate the maxim of holy writ—"Behold how good and joyful a thing it is, Brethren! to dwell together in unity!"

RELIGIOUS IRREGULARITIES, MISSIONARY CHARACTER, ETC.

At Richmond Village, in Shipton; Archdeacon Mountain writes, "there were some representatives from the Gallup District, and other outskirts of the township, who stated grievances, and suggested reformations; to all which I could only reply, that I would faithfully lay their statements before the board of the royal institution, and point out their wants. I then partook, with some other guests, of the evening meal of the family. It was a very humble cottage, but there was a most cordial welcome, and plenty of country fare, cleanly served up, which, with the opportunity of a kind of pastoral conversation with people who rarely see a clergyman, and gladly avail themselves of such an advantage, made me feel very happy among them. I am well persuaded, that any clergyman, who, not having other duties marked out for him, can devote himself to such scattered sheep as these; one who will give himself to the work, and engage, at once, with kindness and zeal, in guiding and gathering them together, will find his labor, under GOD'S blessing, amply repaid, and succeed in fixing them by degrees in regular habits of religion, as well as very general compliance with the ordinances of the Church. After this, we proceeded to the school-house. It was exceedingly crowded, and the congregation were very attentive. As soon as I had pronounced the final blessing, a man in colored clothes got up and gave notice to the assembly that he should preach on the Sunday following.

"Where there is no clergyman, it must be expected that irregularities of this kind will prevail

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I know nothing of the particular tenets of the individual just mentioned. His moral character I heard well spoken of. But the teachers whom, in such circumstances, the very soil seems to throw out like mushrooms, are apt to deal in high excitement, and to address themselves in the most unsparing manner, to the natural love of the marvellous: a course of things, which sometimes ends favorably for the introduction or extension of the soberer system of the Church. The lengths of extravagance to which, in some instances, they proceed, are almost incredible. It is not forgotten in this neighborhood, that one person was persuaded that his faith would enable him to walk across the river, and made the attempt; while another, (under a delusion, to which a similar and a fatal instance occurred some years ago in the district of Gaspé,) undertook to fast forty days, and was brought back in a half-starved condition from the woods. The introduction of regular clergy, performing only stated duties, will not cure these or the other spiritual evils of unprovided settlements. They must be clergy at once zealous and discreet—exemplary in their conduct, and faithful in dealing out the bread of life—awake themselves to the awful and glorious truths of the Gospel, and deeply concerned to excite the same regard for them in others."

The Archdeacon's journal immediately furnishes an example of the missionary going beyond the performance of "only stated duties." "Upon my return, I had another stop to make at a house, where, in 1823, I had baptized the mother of the family, and several of her children. These persons, (or the survivors, for the mother was dead,) I wished to remind of their baptismal covenant; and I found other work here, for the stepmother was seemingly in a helpless consumption, and she willingly received my ministrations; added to which, there was a young infant to be baptized."

Again.—"Your Lordship's clergy, in whatever capacity, or for whatever purpose, they travel, (and I may extend the observation even to yourself,) should, and do regard themselves as commissioned, for the term, ad vagum ministerium, when they pass through unprovided settlements; as, for example, in all those on both sides of the St. Francis, between Drummondville and Sherbrooke, a distance of fifty miles—depending, till very recently, upon the occasional visits of the clergy at those two or more distant parts, for the ministrations of the Church, and in some measure for hearing any minister whatever. And even where there are resident clergy, the people so seldom see a stranger in the pulpit, that it would be wrong to omit a special service upon occasion of an official visit."

For the Churchman.

MESSRS. EDITORS,—I am well aware that, as a general thing, it is injudicious and reprehensible for laymen to indulge in criticizing the clergy; but in some cases I think any one is justifiable in declaring his sentiments, and ought by all means to have a hearing.

Some clergymen have a habit, in taking a text for their sermon, after declaring what our version says, of proceeding, by stating that "the original much better expresses it in this manner"—or, "the language of our version conveys a very different idea from the original, and it ought to have been translated thus," &c. Now where this is really necessary, where our version conveys an erroneous idea, and would lead to paradoxes, no one can be more willing, no one can be more thankful, than I am for having *it* explained; but it does make me impatient to hear perhaps a stripling from the Seminary, dealing out Greek and Hebrew names to whitened locks, in many cases for no other purpose than to let us know he has learned the grammar. To use what was often quoted by our late excellent Bishop:

"From my soul I loathe all affectation,
'T is odious in *man*, but most of all
In man that ministers."—COWPER.

And how can affectation be more displayed, than in pondering in the pulpit on the Greek Article, or in perplexing our minds with the mystery of Hebrew roots, when we ought to be employed in more serious and important considerations?

But the ill effects of such proceedings are most manifest in the case of the pious, unlearned in the languages in which the holy Scriptures were originally written. To them the Bible is a treasure of the highest value. They have been accustomed to look upon it as infallible, and in all difficulties they consult it for direction and guidance. After one or two such attacks on the correctness of its language, they begin to *lose their* confidence in it. Every text which the evil propensity of their hearts leads them to think rather too hard in its requisitions, is by degrees cast aside, with the supposition that it does not express the sense of the original; and thus they begin to believe, or not, whatever they please.—The evil done in this manner is incalculable.—Long accustomed to lean for support on a prop which is now removed, they fall more deeply into sin than they ever before had done, and will one day, it is to be feared, charge their defection on those who were sent to lead them in the way they should go. It must have one of two effects—either it will unsettle their belief entirely, or it will give them such credulity as to believe every teacher in opposition to our version, without having the power of "trying the spirits whether they be of GOD." Both of these are sufficiently deplorable,—one leads to certain ruin, and the other leaves them at the mercy of any raving enthusiast or designing impostor.

If ministers ask, 'How can we avoid it? shall we not explain every tittle of the holy word according to our judgment? shall we refuse to declare the whole counsel of GOD?'—I should tell them, always to approach the sacred volume with reverence. Remember the English version is emphatically *the Bible* of the unlearned. Do not shake their confidence in it. Appeal from it to the original only when it is *absolutely necessary*,—and such cases are of too unfrequent occurrence to have any ill effect. And, moreover, be diffident of your own competency to furnish a better translation than one which has been approved by the most excellent and most learned divines of the Church. And, finally, be not wise in your own conceit, but subdue that pride, which *may* induce many to parade their criticisms before those who cannot understand them.

I wish, Rev. Gentlemen, you would add something to this communication, or, if you please, change it altogether; for I feel my inability to express, as I would, my sentiments on this subject. The above is the substance of them, which you may use as you please.

Yours truly and respectfully,
KIRKWOOD.

For the Churchman.

A TRIBUTE OF SYMPATHY TO MOURNERS.

BY WILLIAM NEWNHAM, ESQ.

THE subject is most judiciously treated, in seven chapters, "On the Indulgence of Grief,—on the Moderation of Grief,—on Excessive Sorrow,—on the Advantages of Sorrow,—on Self-Examination,—on the Duty of Resignation,—on the Sources of Consolation." It is written in a glowing and attractive style, adapted alike to the humble as to the refined reader. The Tribute is a manual that deserves to be in every truly pious family, of whatever denomination of Christians; for who has not, or will not, experience the poignant anguish of parting with their nearest and dearest friends and relatives? A mother's heart-rending grief on closing the eyes of her cherub babe, while living, the darling object of her tenderest care and love;—brothers and sisters, whose family circle is contracted by the premature death of a beloved companion, who perceive and feel a blank in that domestic circle, once so sweet and enlivening, and once so cheerful and happy;—the friend who outlives a friend dearer than a brother, whose silver chord of life is broken by the loss of an intellectual companion, with whom it was his delight to take sweet counsel, and walk to the house of GOD together; survivors of such as have suddenly fallen victims to "the pestilence that walketh in darkness, by the arrow that flieth by day, by destruction that wasteth at noon;"—disconsolate lovers, whose delusive hopes and prospects of earthly bliss have been blighted in the bud;—the dutiful sobbing child, regarding with filial love and veneration the last lingering look of a dear devoted parent;—above all, the husband or wife, severed from their nearest and dearest friend, the staff and support of their lives, the only solace of their early or declining years; all will derive sources of consolation in the instructive pages of this sympathetic Tribute, and will be taught humble resignation to the will of Him, however inscrutable to human ken, who orders all things aright—who never chastens but in mercy—and will learn to mourn, not as those without hope. And, after the first pangs of natural grief have subsided, will look forward with cheering confidence in the promises and all-sufficient atonement of their merciful Redeemer, to a reunion with departed friends and kindred in the realms of never-ending felicity. To all such, this inestimable Tribute is earnestly and respectfully recommended, by J. P.

THE CHURCHMAN.

SATURDAY, MAY 26, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

General Theological Seminary.—We are gratified to learn that notice was given, last Sunday, in Trinity Church, and St. Paul's and St. John's Chapels, that a collection will be made in each, to-morrow morning, in aid of the funds of the Seminary. This is in accordance with the request made to the several Bishops of our Church, by the standing Committee of the Seminary, and urged by our Bishop on the clergy and laity of this diocese, a short time since, through our columns, and those of the (Auburn) Gospel Messenger. Our readers will bear in mind, that the ground of the application of the Committee was, a serious annual deficit in the funds of the Seminary, and that the Bishop's anxiety on the subject, resulted from his conviction of the immense importance of the Seminary to the best interests of religion and the Church, and its peculiarly favorable bearing upon the prosperity of this diocese. It was asked by the Committee, and urged by the Bishop, that the collections or contributions be made in the several parishes, if possible, *in the present month of May.*

The Rev. William B. Lacey, D. D., has resigned the Rectorship of St. Peter's Church, Albany. On the subject of this resignation, we publish today, in another column, the interesting correspondence between Dr. Lacey and the Vestry of St. Peter's.

The Rev. Cyrus Stebbins has become the Rector of Grace Church, Waterford, Saratoga county, with the charge also of the missionary station at Cohoes, Albany county.

The Rev. Joseph H. Coit, from Delaware, has canonically removed to this diocese, and become the missionary at Plattsburgh, Clinton county.

The Rev. Lucius Carter, of Pennsylvania, has canonically removed to this diocese, and officiates at Richford, Tioga county.

Newnham's Tribute of Sympathy.—A correspondent, whom, if the hand-writing and initials do not deceive us, we have long known and most highly respected, has sent us the additional notice of this work which appears on a preceding page. We conclude that he was dissatisfied with that furnished in the editorial columns of our last number. The opinion there given, we endeavored to form carefully, and express candidly; but we shall ever most cheerfully allow full liberty of contradiction and correction, when nothing more important than our own opinions and discernment is in question.

Pulpit Corrections of the Authorized Version.—In the main, we agree with "Kirkwood" on this subject, and think the reasons for caution which he has urged, deserving of serious consideration. Has he not, however, tended to defeat himself, by exaggerating the evil he wishes to correct? Is it really always the result of 'affectation'—that loathsome, most unministerial vice? and would he object to it only in 'striplings' and grammaticasters, anxious to parade their stores of foreign learning? If so, we could fain indulge the hope, that his warnings, if loudly, are not *often* called for. But in truth, we believe our correspondent would object to the practice in question, be the motive and person what they may, in any but the extreme case put by himself, of a "paradox" involved in the received translation. Certainly his reasons against it, extend so far. Now, in our view, it is a nice question, how far the danger of awakening distrust or licentious conceit, in the minds of the unlearned, (οἱ πολλοι) should counterbalance the obligations of the preacher to lay before his people the word of God as, in his conscience, he believes it to have been committed to his keeping—in all its force, and simplicity, and harmony, and nice shades of meaning. We say, it is a *nice question*, and do not pretend sufficiency to solve it. On the one hand, few will venture to deny that there are many things in the vulgar English translation susceptible of improvement, and some needing correction. On the other, it is admitted, by the general consent of the learned, not of our own tongue and mother country alone, that the English version is one of unrivalled excellence; and, whoever has read Archbishop Laurence's "Remarks on the Critical Principles of Writers who have recommended a New Translation of the Bible," will see strong reason to doubt the expediency of any attempt at correction by authority. Yet the fact that an attempt to improve the English Bible would be hopeless and pernicious, renders it more dangerous to impose that Bible on the Church, more especially the commissioned teachers of the word, as a standard whence they are in nowise, on no account, to swerve. This would be to revive the tyranny of Rome, with no other difference than the substitution of 'vulgar English' for 'vulgate Latin,' in the name of its shackles on free thought and pure teaching. The Presbyter is bound by a solemn oath "out of the Scriptures to instruct the people committed to his charge;" and must be guided by his conscience, ruled by sound discretion, in the interpretation of that oath. Certainly it will not admit of any construction by which he shall be *limited to* the English version as the vehicle of inspiration, or shall be excused in *not departing from* it, if in his best judgment, carefully informed by due study and research, he believe it to be erroneous or defective. He must have a very insufficient sense of the responsibilities of a preacher of the Gospel, who dare depart from it on any other grounds; and while he would need the admonitions of our correspondent, would well deserve a rebuke, such as one of his generation once received at the mouth of one of the venerable men concerned in our present version.

"Dr. Kilbie," says honest Izaak Walton, "was a man of so great learning and wisdom, and so excellent a critic in the Hebrew tonge, that he was made professor of it in this university; [Oxford;] and was also so perfect a Grecian, that he was by King James appointed to be one of the translators of the Bible; and this doctor and Mr. Sanderson had frequent discourses, and loved as father and son. The doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they resting on a Sunday with the doctor's friend, and going together to that parish church where they then were, found the young preacher to have no more discretion, than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words, (not expecting such a hearer as Dr. Kilbie,) and showed three reasons why a particular word should have been otherwise translated. When Evening Prayer was ended, the preacher was invited to the doctor's friend's house, where after some other conference the doctor told him, he 'might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late translation: and for that word for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered all them, and found thirteen more considerable reasons why it was translated as now printed;' and told him, 'If his friend, then attending him, should prove guilty of such indiscretion, he should forfeit his favor.' To which Mr. Sanderson said, 'he hoped he should not.' And the preacher was so ingenuous as to say, 'he would not justify himself.'"

Domestic and Foreign Missionary Society.—The Treasurer of this Society acknowledges, under date of May 14, the following receipts, viz:—From Vermont, for Greek Mission, $30; Conn., for G. M., $17 41; Green Bay, $30; general purposes, $28;—R. Island, for G. M., $30;—New-York, for general purposes, $71 50; Green Bay, $30; Greek, $1;—Penn., for general purposes, $297; Green Bay, $200; Greek, $377;—Delaware, for general purposes, $11; G. M., $16; Maryland, G. M., $46;—Virginia, for general purposes, $40; G. M., $46 55;—Georgia, for general purposes, $30;—and $60 from individuals whose residence is not specified; in all, $1361 71.

A CARD.

The article relative to the Christian Remembrancer and British Magazine, in the last number of the Churchman, has given occasion to some remark which seems to call for explanation. The general tenor of the article, and the choice of terms have been thought alike objectionable.

The article was written under the impulse of feeling, immediately after the perusal of a long and labored philippic against the forthcoming British Magazine, which appeared in the April number of the 'Remembrancer.' The new magazine, as then intimated, is understood to be under the editorial management of the Rev. Hugh James Rose, to which the Remembrancer makes pointed allusion in its vituperative attack. The writer has not the honor of any connexion or acquaintance with that distinguished individual; but knowing him as the fast and faithful friend of our honored Hobart, and as one eminent among his contemporaries for all that characterizes the gentleman, the scholar, the devoted Christian, and the zealous and firm supporter of evangelical truth and apostolic order, he felt indignant at the assault, and deemed it mere justice to give the humble suffrage of an American Churchman in behalf of one to whom the Church both English and American, owes much, and we may hope will yet owe much more.—'But in so doing, he has cast undue censure upon a publication deserving well of the Church, and in particular of Bishop Hobart and his friends.' Of this, the writer has yet to be convinced. He has known the Remembrancer about seven years, and in all that time has known it the fierce and bitter champion of the Established Church of England, with all those enormous evils which Bishop Hobart represented in his well-known 'Comparison,' and of tory principles in politics. This he meant to express by calling it a "bigoted high-church and tory periodical"—using the epithet "high-church" in its European sense, when he spoke of an European work. But if by *high-church* he had meant to express what has been understood by those words as used in America, and the Remembrancer, maintaining principles not at all differing from those of our own Hobart (and the writer may be allowed to add, his own) had supported those principles in the manner which in a great degree characterizes its pages, he would with none the less hesitation have called it "bigoted." Bigotry, if Johnson be right, is "unreasonable warmth in favor of party or opinions." May not this be displayed in a good cause, as well as in a bad one? And where it *is* displayed, the writer's views of Christian principle, and the duty of one placed in the responsible situation of the editor of a religious print, will not suffer him to let it pass uncensured, in friend or foe; nay, call on him more imperiously to brand with ignominy those who desecrate the cause of truth by the employment of the unhallowed weapons of contention and acrimonious strife.—The very cause of the quarrel waged by the Remembrancer against the British Magazine, is the following paragraph, from the prospectus of the latter:—

"They [the publishers] have no hesitation in stating that the Magazine is in the hands of persons belonging to the Church of England, nor in avowing their conviction, that while almost every sect has its journal, great advantage and convenience would arise to the members of the Church of England, if they, too, had their's; that is to say, if they had a journal which should not seek for discussions of matters where Churchmen differ, but rather give them a point of union on matters where they agree, and a means of promoting their common cause."

The editor of the Remembrancer felt that this implied censure, by contrast, on the course of that periodical, and hence arose his anger. The writer hesitates not to avow a fellow-feeling with the assailed party. It has ever been his aim, and with the grace of God he hopes to continue steadfast in the purpose, so to maintain the truth, as, without keeping back the smallest particle, or sacrificing its interests in any way, to abstain from every thing that might causelessly irritate or grieve a brother differing in opinion. If "offences must needs come," he would fain be free from the wo denounced against those by whom they come. Men in error are seldom convinced by harsh and supercilious reprehension, and the Gospel of peace can never be advanced by such incongruous means. If any think the 'tone' of the Churchman 'lowered,' because such views of duty have made its columns rather the vehicle of sound and unexceptionable instruction, than the arena of gladiatorial prowess, ever ready to show fence against foes without and dissidents within the walls of the Church, to whose interests it is devoted—the writer has no wish to rank high upon their scale. His own has no "fever heat" to which love of the truth might rise.

The term "high-church" was the more freely applied to a foreign work in its foreign (and that the original) acceptation, inasmuch as the writer laments, and has never recognized its adaptation to the differences of opinion among members of our own Church. There is in truth, he believes, no such division in the American Episcopal Church, as *High* and *Low Church*. The distinctive features of the English parties, so called, are certainly applicable to no classes of American Episcopalians. It would be difficult to settle others which should be adopted as specific characters in their stead, and the writer fondly hopes and devoutly prays it never may be possible. Why, then, perpetuate a term which tends to perpetuate and spread discussion? On this point (he believes, on this alone) the writer ventures to differ from his venerated friend and father, who espoused the title of "high Churchman" in his well-known Charge: he glories in the name of *Churchman*, and thanks God that he feels entitled to claim it in its full significancy; but he cannot perceive the need or justice of qualifying it by any appendage, and is as unwilling to accept of any such qualified title, as he feels unauthorized to apply such, either in praise or censure, to his brethren.

For obvious reasons, the author of the obnoxious paragraph now avows his individual responsibility for its contents, and his wish that, with the preceding explanation, it may be considered as attributable solely to W. R. Whittingham.

Religious Books for the Young.—We had occasion in our last number to express the pleasure which, as far as our information extends, all among us have received from the continued and enlarged fostering patronage under which our City Mission prospers beyond all hope. The Protestant Episcopal Sunday and Adult School Society, of Philadelphia—from the first the fast friend and patron of the General Prot. Episcopal Sunday School Union, has furnished us this week with a proof of its unchanged disposition to sustain that institution, which we cannot forbear to notice with peculiar gratification. The City Mission is remedial in its operation,—the Sunday School Society mainly preventive. Both are needed; and both will receive support. The Union, as its name imports, aims at general usefulness, adaptation to general wants, and the connexion of the flower of the Church by a most interesting and lasting bond. We do not at all subject ourselves to the imputation of being disposed to ring changes upon acknowledgments of pecuniary benefaction in furtherance of the interests of true Christian piety, or of deviating from its spirit, when we attempt to render as public as possible, and to commend to general imitation instances of bounty in aid of institutions like those to which we have just referred. The subjoined documents, and the corresponding acknowledgment in its proper column, explain the cause of these remarks.

At an adjourned meeting of the Board of Managers of the "Protestant Episcopal Sunday and Adult School Society of Philadelphia," held on the 7th instant,

It was, on motion,

Resolved, "That two hundred and fifty dollars be appropriated to aid the funds of the General Protestant Episcopal Sunday School Union, and that the Treasurer be requested to sell so much of the stock in his hands, and remit the same to the Treasurer of the General Union."

Extract from the Minutes.

Wm. Robinson,
Recording Secretary.

Philadelphia, May 18, 1832.

Philadelphia, May 19th, 1832.

Floyd Smith, Esq.

Sir,—In compliance with the above instruction, I herewith enclose you a draft for two hundred and fifty dollars,

And remain very respectfully,
Your obedient servant,
Geo. Hawkins, *Treasurer*
Prot. Epis. S. and A. School Society.

NOTICE.

The Anniversary of the Sunday School of St. Clement's Church will be held on the evening of Ascension day, May 31, when the Annual Report will be read and several addresses will be delivered. The collection will be for the benefit of the Sunday School, and to aid in increasing the Library. Service will commence at 8 o'clock.

The Anniversary of the Sunday School Society of St. Luke's Church will be held in the Church on the evening of Thursday, June 7th, when the Annual Report of the Board of Managers will be presented.

OBITUARY.

Died, at Philadelphia, on the 16th inst., Mrs. Ann D'Wolf Tyng, aged 27 years and 7 months, wife of Rev. Stephen H. Tyng, Rector of St. Paul's Church, and daughter of the Rt. Rev. Bishop Griswold, of Massachusetts.

At Norwalk, Conn., on the 15th inst., in the 28th year of her age, Ann, wife of the Rev. Jackson Kemper, and only daughter of the late Samuel Relf, Esq., of Philadelphia.

INTELLIGENCE.

DOMESTIC.

Ordination.—On Monday, the 14th instant, in Zion Church, in this city, by the Bishop of this diocese, Mr. John Hughes was admitted to the holy order of Deacons.

Clerical Changes.—The Rev. Ephraim Punderson, Deacon, has become the missionary at Cairo, Greene county.

CONSECRATION AND CONFIRMATION.

Trinity Church, Chatham.—This new and elegant edifice of stone was consecrated to the worship of Almighty God, by the Rt. Rev. Bishop Brownell, on Tuesday morning, the 15th inst. There were present of the clergy, beside the Bishop, and the Rector of the parish, the Rev. Mr. Jarvis, the Rev. Messrs. Wheaton, Pyne, Morgan, Davis, Williams, of Green Bay, and Fuller, and the Rev. Mr. Talcott, of the Congregational Church. The instruments of donation and endowment, and the request to the Bishop to consecrate, were read by the Rev. A. C. Morgan, minister of St. Matthew's Church, Plymouth—and the sentence of consecration by the Rev. Mr. Jarvis. Morning prayers were offered by the Rev. Mr. Wheaton, President of Washington College. The lessons were read by the Rev. Mr. Pyne, Rector of Christ Church, Middletown, and an impressive and appropriate discourse was delivered by the Bishop. The Lord's Supper was afterward administered to a large number of communicants, in which the Bishop was assisted by the Rector of the parish, and the Rev. Mr. Wheaton.

Although the weather was by no means favorable, yet a large and devout congregation testified the deep interest the occasion excited. Many persons were present from the adjoining parishes, particularly Middletown, Glastenbury, and Hartford. The organist and a portion of the choir of Christ Church, in this city, assisted in the music, which was executed with great taste and effect.

Evening prayers were read by the Rev. Mr. Morgan. The holy sacrament of baptism was administered by the Rector, to *six* adults. After the sermon by the Bishop, *thirty-six* persons renewed their baptismal engagements by receiving the imposition of hands.—*Ep. Watchman.*

The Church in Ohio.—"You will rejoice to hear," says an English correspondent, under date 16th March, "that *seven* young men who have just completed their academical studies at St. David's College, Lampeter, are about to go to Ohio, with the design of taking orders there to serve your Church in that diocese. My highly esteemed friend, the Rev. George Mortimer, M. A., has, after mature deliberation, resolved to transport himself, his family and property, to Ohio, to labor in the cause of Christ, and his Church in that diocese."—*Banner of the Church.*

FOREIGN.

Clergyman Deceased.—On Friday, February 24th, at the Vicarage House, Sandhurst, Berks, the Rev. John Bayley Somers Carwithen, B. D., Vicar of that parish, and of Fremley, Hants. He was born April 10th, 1781, graduated at St. Mary Hall, Oxford, and was appointed preacher of the Bampton Lectures, in 1809, when he chose as his subject "a View of the Brahminical Religion, in its Confirmation of the Truth of the Sacred History, and in its Influence on the Moral Character." In 1829, he published two volumes of "A History of the Church of England;" the narrative of which sound, able, and impartial work, extends to the close of Cromwell's usurpation. The third volume, containing the History to the epoch of the Revolution, was completely prepared for the press before the death of its lamented author, and the appearance of it may soon be expected.

Christian Remembrancer.

SUMMARY.

Plagues.—The pestilence called the Black plague, in the fourteenth century, destroyed one-quarter of the whole European population; and in England it is said to have destroyed one-half. [Stowe says, "scarce the tenth person of all sorts was left alive."] In 1486 was a sweating sickness; in 1544, and again in 1564, were pestilences.—In the latter year, at least one-quarter of the inhabitants of Bristol were destroyed. In 1575 was another nearly as destructive. In 1603, the plague again destroyed one-quarter of Bristol's population. In 1607 a census of the city was taken, to ascertain the quantity of corn necessary for its maintenance, when the numbers appear to have been 10,549. This was four years after the plague, and affords sufficient time for the population to have again reached its numbers in 1603. The plague destroyed, according to one account, 2,440; according to another, 2600; a third says, nearly 2,700. The average of these is equal to one-quarter of the population. In the great plague described by De Foe, civilization had so far advanced, that not more than one-tenth of the population of the metropolis (where the distemper was probably the worst) were destroyed. The table of the births, marriages and deaths, for Prussia and Lithuania, at a later period, affords the following facts. The average deaths, at a usual healthy period, were, in round numbers, 14,000. During the epidemic years of 1709 and 1710, the deaths were 247,733. Allowing thirty-five years for a generation, which must have been, at that time, fully high enough, very nearly one-half the population were destroyed in two years. At a later period, 1736, 1737, in the same places, the pestilence did not more than double the usual mortality. We have, unhappily, a more recent example of the effects of epidemics, in the spread of the Cholera; but it is an example that speaks volumes in favor of the progress of civilization; for, although it has passed over a great part of Europe, at the worst place, the destruction of life has not been above one-twentieth of the population. We make no doubt but it will be found, when the dreadful visitation has ceased, that, upon the whole, it has not destroyed, of the European population, above two per cent.—a number which, a few centuries ago, would have been deemed quite inconsiderable.—*Quarterly Magazine and Review. Boston Transcript.*

The Rev. Mr. Tiptaft, who not long since resigned the living of Sutton Courtney, and seceded from the Church, lately preached at the Old Baptist Chapel, in Devizes, over the congregation of which chapel the Rev. R. Hitchcock (who is also a seceder) has for some time presided. If charity, as we have been taught to believe, form a part of true religion, then has Mr. Tiptaft yet to learn what true religion is. The Rev. Gentleman bitterly inveighed against the Church he had so recently left, and boldly declared "*that there was scarcely a minister or member of the Church of England that was not on the broad way to hell!*" He ridiculed the clergyman putting on his white gown, and going to the font, sprinkling a little water over an infant's forehead, and calling it baptism; and afterward putting on a black gown, going into a pulpit, and (if he preached God) contradicting himself. He described the Universities of Oxford and Cambridge as sinks of iniquity; and defied any one to speak well of the Church of England who knew what she was. Those who spoke in her favor (he said) knew not her tenets. The different denominations of dissenters, who did not agree with his high Calvinistic notions, also came under his lash; and he advised his hearers to listen to no preacher who was not hated even as Christ was hated! All good men (he said) were hated: he himself was hated. The Rev. Gentleman delivered his sentiments with the utmost rapidity, and with much energy.

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ACKNOWLEDGMENTS.

CITY-MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society has received, since the last acknowledgment, the following sums:—

By the Committee for the congregation of Trinity Church—Mrs. Jonathan Goodhue, $15; J. Norrie, 3; Jonathan Ogden, 20; W. B. Miller, 20; A Gentleman, 5; N. J. Reeves, 5; Mrs. E. Ludlow, 5; J. Many, 3; James Taylor, 5; J. W. Gale, 5; H. Parish, 25; E. W. Dunham, 5; P. Hillyer, 5; A Gentleman, 3; G. G. Van Wagenan, 5; T. L. Wells, 5; Mrs. Thurman, 10; Mrs. J. Burr, 5—$149

By the Committee for the congregation of Grace Church—Hon. Edmund H. Pendleton, of Dutchess county, $15; John Delafield, 15; Richard Mortimer, 20; John P. Nesmith, 5; Robert White, 10; Abraham Ogden, 5; Thomas Dixon, 15—$85. Total, $234.

J. A. Perry, *Treas.*, 33 Wall-street.

May 24.

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, May 22, 1832.

The subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union*," gratefully acknowledges the receipt of the following sums, viz:

From Mr. George Hawkins, Treasurer of the Philadelphia Protestant Episcopal Sunday and Adult School Society, a donation to the funds of the "Union," from that Society, $250.

From the Rev. Hiram Jelliff, to be returned in books, $12.

From the Rev. Hiram Adams, Rector of Christ Church, Binghampton, Broome county, *Five Dollars*, which is placed to the credit of said Church, to be returned in books, when required.

From St. James' Church, Derby, Ct., *Seven Dollars*; and from "Union Church," Humphreysville, Ct., *Six Dollars*, which have been passed to their credit, to be returned in books, in compliance with the late Circular of the Executive Committee.

Floyd Smith,
No. 12 Maiden Lane.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending May 24th, to the following persons, viz:—

Stimpson & Clapp, Boston, one parcel, per schr. Pequot—R. T. Smith, Richmond, Virginia—Rev. A. Gibbes, Charleston, one box per ship La Fayette—Rev. H. Jelliff, one parcel per Cross River Stage—G. C. Grundy, one parcel per schr. Bella—L. H. Young, one parcel per steamboat Hudson.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 24th, from the following persons, viz:—

Rev. Wm. M. Weber, *remit.*—Rev. Paul Trapier—Rev. David Brown—Ed. Newton, Esq.—Charles S. Young—Rev. A. Gibbes—Rev. J. D. Carder—J. B. Houghtaling—L. B. Bisbee—A. Foot—Rev. S. G. Bragg—Stimpson & Clapp—Rev. J. W. James, *remit.*—Alexander C. Magruder, Esq. *remit.*—Rev. H. S. Atwater—Rev. H. Jelliff—E. Houghton, Jr.—H. Nazro—L. H. Young—C. B. Stout.

PRIVATE BOARDING SCHOOL,

In the village of Montgomery, on the western turnpike, twelve miles from Newburgh, and seventy-two miles from New-York. Communication with this place is afforded with great facility by the mail and stages which daily pass through it. The village is remarkable for the good health that generally prevails among its inhabitants.

This institution is under the immediate superintendence of Mrs. Hoyt. The number of young ladies is limited to 25; all of whom, except those who reside in the place, are required to board in her family, where their morals and manners are at all times under her inspection.

TERMS.

For boarding, lodging, fuel, lights, furnished rooms, and tuition in the various branches of a complete English education,	$116 pr. an.
For any time less than the whole term, at the rate of	124 "
For the Languages, each (extra)	5 per qr.
For Drawing, Painting in Water Colors, and on Velvet,	3 "
For Embroidery, Transparent and other Painting in Oil Colors,	5 "
Music on the Piano,	10 "

Books and Stationary will be furnished at the usual prices.

As a testimonial of the successful manner in which this Seminary has been conducted, the following is inserted.

Mrs. G. Hoyt.

Madam,—Having, at your request, examined (monthly, for the last six months,) the young ladies under your care, we feel that we should be in the discharge of a duty at least grateful to our own feelings in communicating to you the satisfaction we derived from that examination. The classes that claimed more particularly our attention, were those in Natural Philosophy, Rhetoric, Chemistry, and Geometry, Moral and Intellectual Philosophy, and Logic. The young ladies composing these classes, have well sustained the high reputation of the Seminary to which they belong, as well in the monthly as in the general examination at the close of the term. In the course of our examinations, we have generally been delighted with the intelligent manner in which the members of the different classes would answer abstruse questions in Philosophy and Geometry; these studies are mentioned, because they require more mental effort than the others.

The classes answered, on all their studies, in a manner which gave sufficient evidence that these studies had been directed by a competent mind. The great defect so generally complained of in female seminaries, of so teaching as to improve the memory only, seems here to have been most happily avoided. The judgment of the young ladies is carried on to maturity; the reason for the phenomena, and the peculiar causes of the laws of nature are required. Hence the deep interest taken in these studies by the young ladies, and hence the great amount of studies accomplished in so short a time.

The compositions read at the close of the examination, by a number of the young ladies, it is believed, commanded the approbation and applause of all who heard them. Where all have done well, it is invidious to make distinction,—we, therefore, with great respect, tender to you our best wishes for that success which your efforts so justly deserve.

Charles Borlan, Jr.
Philip Milspaugh.

Montgomery, April 17*th*, 1832.

☞ Unexceptionable references will be given on application at the Seminary.

HARTFORD ACADEMY.

The second term of this institution will commence on the 3d of May. The course of instruction comprises all the usual branches of English education, together with the classical studies required to enter college; either, or both of which, may be attended to, at the option of the pupils.

The domestic department is superintended by a matron, assisted by her daughter; by whom the most careful attention is given to the morals, health, and comfort, of the younger pupils.

The instruction and government of the youth are committed to Mr. J. Lyman Clark, A. B., a graduate of Washington College, who has been long accustomed to the business of instruction; and to whom all letters relative to the admission of pupils may be addressed. Other teachers will be appointed as soon as their services are required.

Price of tuition, board, washing, fuel, and lights, for pupils

Under ten years of age,	$125 per annum.
Over ten years of age,	150 per annum.

For tuition in modern languages, a separate charge will be made.

The pupils will be required, as in other institutions, to furnish their own clothing, beds, bedding, and towels, together with books and stationary, and medical attendance when sick. All other expenses are included in the prices above named.

Reference may be made to the Right Rev. Bishop Brownell, and to the President and Faculty of Washington College.

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⁂ The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press.

The following works already issued by the Press, will in future be for sale either in sets or singly, as portions of "The Parish and Religious Family Library."

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Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.

Vol. IV. (Standard Works—not yet published.)

Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes &c., by the same.

Vol. VI. (Standard Works—not yet published.)

Vol. VII. A Help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of 'Apostolical Preaching Considered.'

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THE COMFORTER.

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you."—*St. John* xvi. 7.

My Saviour, can it ever be
That I should gain by losing Thee?
The watchful mother tarries nigh,
Though sleep have closed her infant's eye,
For should he wake and find her gone,
She knows she could not bear his moan.
But I am weaker than a child,
And thou art more than mother dear;
Without Thee heaven were but a wild!
How can I live without thee here!

"'T is good for you that I should go,
You ling'ring yet a while below;"—
'T is thine own gracious promise, Lord!
Thy saints have proved the faithful word,
When heaven's bright boundless avenue
Far open'd on their eager view,
And homeward to thy Father's throne,
Still lessening, brightening on their sight,
Thy shadowy car went soaring on;
They track'd thee up the abyss of light.

Thou bidst rejoice; they dare not mourn,
But to their home in gladness turn—
Their home and God's, that favor'd place,
Where still he shines on Abraham's race;
In prayers and blessings there to wait,
Like suppliants at their monarch's gate,
Who bent with bounty rare to aid
The splendors of his crowning day,
Keep's back a while his largess, made
More welcome for that brief delay:

In doubt they wait, but not unblest;
They doubt not of their Master's rest,
Nor of the gracious will of Heaven—
Who gave his Son, sure all has given—
But in ecstatic awe they muse
What course the genial stream may choose,
And far and wide their fancies rove,
And to their height of wonder strain,
What secret miracle of love
Should make their Saviour's going gain.

The days of hope and prayer are past,
The day of comfort comes at last,
The everlasting gates again
Roll back, and lo! a royal train—
From the far depths of light once more
The floods of glory earthward pour:
They part like shower-drops in mid air,
But ne'er so soft fell noon-tide shower,
Nor evening rainbow gleam'd so fair
To weary swains in parched bower.

Swiftly and straight each tongue of flame,
Through cloud and breeze unwavering came,
And darted to its place of rest
On some meek brow, of Jesus blest.
Nor fades it yet, that living gleam,
And still those lambent lightnings stream;
Where'er the Lord is, there are they;
In every heart that gives them room,
They light his altar every day,
Zeal to inflame and vice consume.

Soft as the plumes of Jesus' dove,
They nurse the soul to heavenly love;
The struggling spark of good within,
Just smother'd in the strife of sin,
They quicken to a timely glow;
The pure flame spreading high and low.
Said I that prayer and hope were o'er?
Nay, blessed Spirit! but by thee
The Church's prayer finds wings to soar,
The Church's hope finds eyes to see.

Then, fainting soul, arise and sing;
Mount, but be sober on the wing—
Mount up! for heaven is won by prayer;
Be sober! for thou art not there:
Till death the weary spirit free,
Thy God hath said, 'T is good for thee
To walk by faith and not by sight:
Take it on trust a little while;
Soon shalt thou read the mystery right
In the full sunshine of his smile.

Or, if thou yet more knowledge crave,
Ask thine own heart, that willing slave
To all that works thee wo or harm:
Shouldst thou not need some mighty charm
To win thee to thy Saviour's side,
Though he had deign'd with thee to bide?
The Spirit must stir the darkling deep,
The dove must settle on the cross,
Else we should all sin on, or sleep
With Christ in sight, turning our gain to loss.

Keble.

ON THE ASCENSION.

Follow his conduct in his holy flight,
From earth and sin soaring to glorious light;
Follow the Lamb we should, where'er He goes,
Through joys internal, or external woes;
Souls are but sparkles of celestial fire—
O let them to their centre still aspire!
Though bodies are slow-paced, let souls ascend,
And *these* will overtake *their* joys in the end.

Ed. Sparke, D. D. 1652.

PRACTICAL.

SINGLENESS OF HEART.

"Whatsoever ye do, do all to the glory of God."—1 *Cor.* x. 31.

Who is there, who cannot understand and feel this simple principle of action? Is there any one so humble in mind, in station, or in opportunities, that he cannot show forth the loveliness of Christian conduct, and so show forth the brightness of God's glory, to a parent, a child, a neighbor? And who is there so exalted in mind and station, and so rich in opportunities, that this purpose will not employ them all? Is there any thing, indeed, which can touch the affections, any thing which can captivate the imagination, any thing which can exercise the intellect, which this purpose does not comprehend? The arrangement of schemes for carrying the light of civilization and the light of the Gospel to the remotest ends of the world, and the devising such plans as may rescue the wretched from the ignorance and misery which oppress and defile the soul, and may raise them from almost the level of the animal creation to the enjoyment and dignity of a spiritual and intellectual existence, are the legitimate offspring of devotion to this great purpose. Nor is its power less in a more humble, yet not less hallowed sphere, in promoting the practice of the ordinary, but momentous, duties of social and domestic life. What beside can so certainly lead to the bringing every word and thought into subjection to the law of Christ, that a weaker brother may not be offended, to the holding forth the light of the Gospel in our lives to our dependents and neighbors, to the ready and cheerful relief of suffering, to the patient watching by the bed of death? Wherever man is, there may we promote God's glory, for there may we display the graces of the Gospel, in the kindly interchange of good offices: and whereever are want, and ignorance, and wretchedness, there especially may we carry into effect this great purpose, by relieving the one and instructing the other.

Is it not, indeed, clear to every one who will look at man's nature and station, that all about him is provided and adapted for the execution of this purpose, that in a yet higher sense than the philosopher we may say, that, "determined by instinct to society, and endowed with innumerable principles which have a reference to our fellow-creatures, we are placed by the condition of our birth in that element, where alone the perfection and happiness of our nature are to be found?"

What, indeed, beside this, can we desire—what purpose more noble, more ennobling, and more elevating can we imagine? If we justly admire and love the single-hearted man; who can be so single-hearted as he who, feeling his high destiny, warmly embraces and warmly pursues this great purpose of his creation!—Must not this blot out from the book of his remembrance, all lesser and meaner purposes, and day by day, and year by year, more absorb and engross the soul? Must not this of necessity banish every petty and selfish thought, and, nerving and steeling the soul against the entrance of every base desire, lead it along the rugged, yet not fearful road of duty, of self-denial, and self-sacrifice, till it be brought to a nearer resemblance with its God?

Rev. H. J. Rose.

PURITY OF HEART.

"To them which are defiled and unbelieving, nothing is pure!"
Titus i. 16.

"What a sentence have we here! And yet it is fulfilled to the very letter." A volume of the severest ethics could not heap up more awful condemnation on the head of vice, than this one sentence. A whole convocation of philosophers could not more completely lay bare the work of sensuality, not only in tainting the life, but in laying waste the whole moral nature of man. We all know the power with which genius can sometimes, as it were by the magic of a single word, place a world of glorious images before our eyes, or suddenly enrich the mind with a mighty affluence of thought. We have here the same thing exemplified by a power which is above all genius. *To them that are defiled, is nothing pure!* Whether they eat, or drink, or whatever they do, they do all, not to the glory, but to the dishonor of God. Their daily meals, their hourly recreations, their needful pursuits, their losses and their gains—all are tainted with the savor of unholiness, for all are untouched by that consecrating spirit which converts the commonest actions, or enjoyments, or trials, of the religious man, into occasions of worship and of thanksgiving. And then, too, their very faculties are disordered. Their moral vision is jaundiced—their moral taste is vitiated. Every object in the creation loses its fresh and native hue when seen by them—every delight they seize, is poisoned by a flavor of impurity. Their mind is defiled—for the wings of the understanding are clogged and loaded by the vapors that float in the regions of sensuality. It cannot soar upward to the realm of empyrèan brightness. It is confined to the place below; it moves and has its being in the midst of things which at once pollute and enfeeble it. Their conscience is defiled—for conscience is the lamp of God within us; and how should that sacred flame preserve its purity or its lustre, if plunged into Stygian fogs, and surrounded by steaming corruption?

British Critic.

From the (London) Friendly Visitor.

RULES FOR PRACTICE.

1. Let love and charity be universal; for no pretence whatever, no, not of religion and zeal for God, can justify your not loving any person in the world. Treat all men with kindness, and wish them well. Do them good according to their need, and your power and opportunity. If persons be above you, express your love to them by paying them the honor and respect their place and authority call for. If they are in worldly respects beneath you, manifest your love by kindness, and granting them an easy access to you. If they excel in natural or acquired endowments of mind, express your love to them by a due esteem of them. If they be rather wanting, than excelling, show your love by pitying them; and despise not their weakness. If any be in affliction, compassionate them; pray for them; comfort them with your presence, if you can reach them; and relieve them according to your power. If any be defamed, show your love by stopping and rebuking the defamer.

2. Be very careful not to harbor any evil affection in your heart against any person whatever; for though you may be far from intending any act of unkindness, yet you tempt God to let loose your corruption, and his providence to permit any opportunity; and so, before you are aware, you may be drawn to an act you never before thought of. Besides, by indulging an evil disposition toward any one, you grieve the Spirit of God, and open a wide door for the entrance of the devil into your soul. And indeed, an unkind disposition toward any man is so much akin to Satan, that if you admit the one, you cannot exclude the other.

3. Despise none; for love never rides in triumph over inferiors.

4. Look upon temptations, as opportunities for a high exercise of grace. Are you injured? Be sorry for him who has done the wrong, and bless God for the opportunity of showing yourself hereby to be a Christian, by patient bearing, forgiving, doing good against evil, treating your adversary with meekness, and breaking his heart with love. Every provocation is a prize in your hand; get a heart to improve it.

5. Be clothed with humility, and let repentance follow all your religious services. This will prove your religion is inward, for if it be deep in the heart, it will always find work for repentance, while we are in this state of imperfection.

6. Love nothing above God and Christ; for to love any thing more than God or Christ, is the way, either never to enjoy it, or soon to be deprived of it; or else to find yourself deceived in it.

7. Do nothing upon which you dare not ask God's blessing.

8. Esteem time as your most precious talent; which, when you bestow it upon any, you give them more than you can understand the value of, and than all the power of men and angels can ever restore to you again.

9. Never speak of religion for the mere sake of discourse, but for the purposes of piety.

10. Upon the Lord's day, consider in private the love of God in the several instances of it to yourself and the world: in creation and redemption, the promises of eternal life, his providences and mercies to you, your friends and family; and stay upon these considerations, till your heart be lifted up in his praise; and can say with David, "Now will I go to God, my exceeding joy."

DEVOTIONAL.

THE WORD OF GOD, A FOUNTAIN OF COMFORT.

"Remember the word unto thy servant, upon which thou hast caused me to hope."—*Ps.* cxix. 49.

Has God ever forgotten his word, that he needs to be reminded of it? or is it not that the desires, sincerity, faith, and patience of his people may be exercised? If he has "caused us to hope upon it," still there are seasons when, "hope deferred maketh the heart sick." Therefore let us wait at the throne of grace with the constant remembrance of the promises of a faithful God—"Remember the word unto thy servant." Indeed the proper use to be made of the promises, is to furnish "arguments, wherewith to fill our mouths, when we order our cause before God." And when they are pleaded with the earnestness and humility of faith, they will be found to be divine and blessed realities. Besides, there are seasons in your experience, Christian reader, in which doubtless some word of God has been made especially precious to your soul, as illustrated in the daily occurrences of Providence, or applied by the immediate power of the Spirit. Such words are thus made your own, and it will prove of most essential benefit to lay them up in your heart against some future time of trial, when you may bring them before your God, and "put him in remembrance" of them. The same principle and acting of faith may be exercised in regard to the invitations of the Gospel. Have they not been set before you, so that you have been "caused to hope" for an interest in them? Have you not often been arrested by such a word as this—"Him that cometh unto me, I will in nowise cast out?" Then do not question or neglect to exercise your right to plead it as a coming sinner—'Lord, I hope in this thy word—I believe that it is of thine own Spirt that I do hope in it—"Thou hast caused me to hope" in it. "Remember this word unto thy servant."' Thus it is that prayer forms the promise of God into a prevailing argument, and sends it back to heaven in the exercise of faith, nothing doubting but that it will be verified in God's best time and way.*

Again—If you have ever found power in God's word against any besetting sin, will it not be an encouragement, when again beset by the temptation, to look to the same source for help, in the assurance that he who hath delivered, doth deliver, and will even to the end "deliver?" He "hath done great things for you,"—And is not this an earnest of more? "Because thou hast been my Help, therefore under the shadow of thy wings will I rejoice." Faith is not trusting what the eye sees, but what the word promises; and we may at any time receive a promise in humble dependence as the distinct message to our souls, when we are conscious of a readiness to receive the whole word as the rule of our life and conversation. Indeed this is the experience and comfort of the life of faith. This unfolds the true secret of living to God—ending at last with the glorious testimony of a Christian death-bed. "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."†

Bridges on Ps. cxix.

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* We may observe Jacob making precisely this use of the word of promise to great advantage, at a time of personal extremity. Gen. xxxii. 9, 10, 12, with xxxi. 3, 13, xxviii. 13-15.—Was not this in fact pleading—"Remember the word unto thy servant, upon which thou hast caused me to hope?" Compare also verse 38 of this Psalm.

† Josh. xxiii. 14.

"This is my comfort in my affliction; for thy word hath quickened me."—*Ps.* cxix. 50.

David was encouraged to plead the word of promise in prayer, from the recollection of its "comfort in" time of "affliction." Never, indeed, are the children of God left unsupported in such a time, or called to drink a cup of unmingled tribulation. In the moments of their bitterest sorrow, they are compelled to stand amazed at the tenderness, which is daily and hourly exercised toward them. Whatever our affliction may be, we need never be at a loss for some word exactly suited to it; and a "word spoken in due season, how good is it!"* One word of God, sealed to the heart, infuses more sensible relief, than ten thousand words of man; and, when the gracious leadings of the Spirit have guided us in the word to an assurance of the presence of God in affliction, of the continued pity and sympathy of the Lord in his most severe dispensations, and of their certain issue to our everlasting good, must not we say of the word—"This is our comfort in our affliction?" And do not our burdens feel lighter for the support of this word, as the channel in which the Saviour's love streams forth on every side, imparting life, refreshment and strength to those who, but for this comfort, would have "fainted," and "perished in their affliction?" This indeed was the end for which the Scriptures were written; and such power of consolation have they sometimes administered to the afflicted saint, that tribulation has almost ceased to be a trial, and the retrospect has been the source of thankful recollection. Only those, however, can apply the comfort of the word, who have felt its quickening power. When dead in sin, it quickened us. When sunk in trouble, it revived us, not, however, by any innate power of its own, but by the exhibition of the Saviour as the spring of life and consolation. If, therefore, we come from the reading of the word without any warmth of affection, or any quickening to duty, we have surely read it in vain. And thus it always must be, except as under the teaching of the Spirit, we find that it "testifies of him"—"the consolation of Israel"—"afflicted in all our afflictions"—and never failing to uphold with "grace sufficient for us." It is not, however, the word without the Spirit, nor the Spirit generally without the word, but the Spirit by the word—first putting life into the word, and then by the word quickening the soul. The word then is only the instrument. The Spirit is the Almighty agent. Thus the work is the Lord's and nothing is left for us, but the exercise of submission and the song of praise.—*Ib.*

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* Prov. xv. 23.—'I will show you a privilege that others want, and you have in this case. Such as are in prosperity, and are filled with earthly joys, and increased with children and friends; though the word of God is indeed written for their instruction, yet to you who are in trouble, and from whom the Lord hath taken many children, and whom he hath otherwise exercised, there are some chapters, some particular promises in the word of God, made in an especial manner, which would never have been yours, so as they now are, if you had had your portion in this world like others. It is no small comfort, that God hath written some Scriptures to you, which he hath not to others.—Read these, and think God is like a friend, who sendeth a letter to a whole house and family, but who speaketh in his letter to some by name, that are dearest to him in the house.'—*Rutherford's Letters.*

SCRIPTURAL.

THE INTERMEDIATE STATE.

There are two terms used in the Old Testament in reference to the state of man after death, to the precise meaning of which much importance has been ascribed. The words in question are *Shaool* and *Keber* (שאול and קבר,) the former of which denotes the *place of departed spirits*, and the latter denotes the *grave*. It is true, *shaool*, in our version of the Bible, is commonly translated *hell;* but every reader acquainted with the original languages knows perfectly, that the English expression, in its ordinary acceptation, does not convey the proper meaning of the Hebrew. The seventy have almost uniformly rendered *shaool* by the Greek word ᾅδης, *hades*—a noun which indicates the very same idea respecting the state of the dead. The Hebrew term occurs sixty times in the Old Testament, in fifty-nine of which it is translated ᾅδης, and, in one instance only, by θανατος, *death*. *Keber*, on the contrary, is never in the Greek version rendered by the word *hades*, but always by some term which merely denotes the grave, or the act of burying, a sepulchre, or a monument. It occurs in the Old Testament seventy-eight times; in forty-one of which it is translated ταφος, a *sepulchre;* in nine it is represented by ταφη, *burial;* in thirteen, by μνημα, a *tomb*, or grave; and, finally, in one instance, by θανατος, *death*. In not a single case is ᾅδης substituted for *keber*—a clear proof that the learned persons who conducted the Septuagint version, were well acquainted with the essential distinction between the two Hebrew terms which are at present the subject of remark; and moreover, that the notions which the Jews entertained of the two states indicated by these terms, were never confounded either in their thoughts or language.

Having thus cleared the way for a proper understanding of the grammatical expression, we have no hesitation in asserting, that wherever in the Old Testament the word שאול *shaool* is used, it denotes the region of departed spirits—the habitation which they were supposed to occupy between the hour of death and the period when they were destined again to ascend to the light of the sun, and to enter upon the functions of life in a new body. It is, indeed, readily acknowledged, that belief in *hades* is not necessarily connected with the doctrine of the metempsychosis. But it is not less true that both among the Jews and the Heathens, the two tenets usually accompanied each other. Hence all the souls which descended into the lower parts of the earth, except, perhaps, the very good and the very bad, were expected to reappear in the living world, to suffer or to act according to their several characters.

The first example of the use of the term *shaool* is found in the Book of Genesis, where Jacob, in the paroxysm of his grief for the loss of Joseph, declares that he will go down to the grave to his son, mourning: Καταβησομαι προς τον ὑιον μου ἐις ᾅδου—"I will go down to my son to *hades*," according to the rendering of the Septuagint. The place to which Jacob said he would descend in order to be with his child, could not be the grave in the ordinary sense of the word, because the patriarch believed at the very moment when he uttered this impassioned ejaculation, that the boy Joseph had been devoured by a wild beast, and consequently that his body could not have received the rights of sepulture. It is evident, therefore, that his hopes or resolutions were directed toward that mysterious dwelling where the spirits of the departed are reserved by the wisdom of the Almighty to answer the ulterior ends of His gracious providence in this world, or the next. Wetstein expresses the same opinion when he says, "Josephum quem pater non sepultum sed à ferâ bestiâ dilaceratum putavit, tamen dixit esse apud inferos."

In the sixteenth chapter of Numbers it is declared of those who rose against Moses in the rebellion of Korah, that they should 'go down *quick* into the pit:' Καταβησονται ζωντες ἐις ᾅδου—"They shall descend alive into *hades*." And, it is added, the conspirators, and all that appertained unto them, went down into שאול, *shaool*, and the earth closed upon them.

The thirty-second chapter of Deuteronomy contains another example of the use of the term *shaool*, which by the seventy is in like manner translated *hades:*—"For a fire is kindled in mine anger, and shall burn unto the lowest hell." In the Greek version it is said that the fire καυθησεται ἑως ᾅδου, *shall burn as far as hades;* both the original and the translation proceeding on the idea that *shaool* was placed at a great distance downward from the surface of the earth.

It thus appears that the authors of the English version bethought themselves of selecting expressions which should represent what they regarded as the purport of the sacred text, rather than the literal meaning and figurative allusions which the original words convey. A *pit* seemed most suitable for the reception of the murmuring Levites, and *hell* the most appropriate limit of the devouring fire; and therefore the שאול of Moses, and the ᾅδης of the Septuagint, were made to give way to views of philological expediency.

But the affecting appeal used by the mother of Samuel, before the ark of God at Shiloh, called for a different form of expression: Κυριος καταγει ἐις ᾅδου και ἀναγει—"The Lord bringeth down to *hades*, and bringeth up." In this instance, the English translators have preferred the word *grave;* and this, no doubt, is one of the cases in which the purport of the inspired writer may be represented in a certain way by any one of the cognate terms by means of which the original phrase is any where rendered. Still it may be questioned, whether our common version does give the full and specific meaning of the Hebrew narrative; for "to bring down to the grave, and bring up again," is an exercise of power which, though perfectly intelligible, seems not to amount to the more lofty conception which possessed the mind of the pious Israelite, when she magnified the power of God, who could summon back the soul from the depths of *hades*.

Every reader remembers the fine passages in Job and the 139th Psalm—"Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do; deeper than hell, what canst thou know?" In the Hebrew, it is *shaool*, and in the Greek, ᾅδης—"If I ascend up into heaven, thou art there; if I go down to *hades*, thou art there also"—Εαν καταβω ἐις τον ᾅδην, παρει.

But the celebrated prediction of the sixteenth Psalm, which St. Peter applied to the resurrection of our Saviour, throws a still clearer light upon the opinions entertained by the ancient Hebrews, respecting the condition of the human soul immediately after death:—"Thou wilt not leave my soul in *hades*, nor suffer thy holy One to see corruption." That this interesting prophecy related to the Messiah, is established upon the most unquestionable grounds; and it held forth the assurance of a fact which was in due time completely realized, that his soul should not be left in the mansion of departed spirits, but should reanimate his body before suffering corruption. When, therefore, our Saviour said to the penitent thief on the cross, "To-day shalt thou be with me in paradise," he distinctly adverted to this great article of our belief, that his soul descended to *hades*, while his sacred corpse was committed to the sepulchre.

In the fourteenth chapter of the prophecies of Isaiah, there is a striking picture exhibited of that shadowy region, which, according to the doctrine of the ancient Hebrews, was prepared for the disembodied spirit. Foreseeing the death of the King of Babylon, the inspired writer apostrophizes him in these sublime words:—"*Shaool* from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?"

The dead in the unseen world are represented as being thrown into commotion at the approach of the Babylonish prince. The nobles, even all the chief ones of the earth, were moved to meet him at his coming; all the kings of the nations rose up from their thrones. Such action and demeanor on the part of these potentates, it has been well observed, assuredly suit not the narrow limits of a sepulchre, even were we at liberty to suppose that all the satraps and sovereigns of the several empires of Asia could have been consigned to one tomb. In *hades*, all the monarchs and nobles, not of one family or race, but of the whole earth, are assembled; yet their sepulchres were as distant from one another as the nations they governed. Those mighty dead, again are raised, not from their couches, which would have been the natural expression, had the prophet's idea been that of a sepulchral vault, but from their thrones, as suited the notion of all antiquity concerning the shades or ghosts of the departed, to which was always assigned something similar in rank and occupation to what they had possessed upon earth. Nay, as is well observed by Castalio, some individuals are represented as being in *hades* whose carcasses were denied the honor of sepulture.*

But it is not necessary to adduce from sacred Scripture any further proof that the *shaool* of the Hebrews, like the *hades* of the Greeks, denoted the place whereunto all separated souls, whether good or bad, were removed at death. St. Ambrose was fully satisfied that the doctrine of an intermediate state had its origin among the ancient Jews, and was, on this account, highly incensed at the Pagans, who, when they chose to borrow it from the people of God, were not content with the simple truth, but insisted upon adding to it their own foolish superstitions and unprofitable conjectures. "Let the Gentiles know," exclaimed the pious Father, "that the things which they admire in their books of philosophy were taken from our Scriptures, and I could wish that they had not mixed them up with their superfluous and useless speculations, but remained satisfied with this unambiguous assurance, that the souls of men when delivered from the body go to *hades*—that invisible region to which, in the Latin language, we have given the name *Infernus*."†

The opinion of Ambrose, in regard to the obligations which the Heathen bore to the Jews for the knowledge of the tenet in question, was held by all the early fathers of the Church, who believed that the doctrine of a middle-state was derived in the remotest antiquity from the prophets of Israel. Josephus, too, when giving an account of the Sadducean faith, reproaches that sect for denying the existence of soul and spirit, and for thereby removing the salutary belief of future reward and punishment in *hades*. The Pharisees, on the other hand, are extolled for teaching the immortality of the soul, and for confirming by that tenet the expectation natural to man, that "the spirits of the departed receive in a mansion under the earth a full requital of joy or of misery, according to the nature of their pursuits and dispositions in the land of the living.

British Critic.

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* Campbell's *Dissertation*, and Castalionis *Defensio Adversus Bezam.*

† *De Bono Mortis.*

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